

The CLERGY REVIEW

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COUNTING THE COST

IN THE CLERGY REVIEW for January 1958 I was able, through the kindness of the editor, to put before the clergy a detailed list of Catholic school building projects which had been approved by the Ministry of Education, and were included in the building programmes of the local education authorities for the year 1958-9. This list brought up to date a survey of our school building costs which was first attempted in THE CLERGY REVIEW of June 1955, and has been added to each year with the publication of further approved L.E.A. building programmes.

The Ministry of Education have continued their kind co-operation in supplying us with details of the Catholic projects in the building programmes of the local education authorities which have been approved for 1959-60. There are fifty-nine projects and their total estimated cost, based on the Ministry's cost per place figure, comes to £4,596,434, though this total excludes the cost of St Gregory's secondary school, Kirkby, and St Aloysius secondary school, Newcastle upon Tyne, as the cost of these two projects had not been agreed when the Ministry's list was compiled.

The list of approved projects, arranged under diocesan headings, is as follows:

WESTMINSTER

			£
Herts, St Alban's, Nesta Avenue Primary	..	..	47,432
London, Servite (Chelsea) Junior	..	..	65,000
Middlesex, Staines, Ashford Secondary	..	..	108,785

BIRMINGHAM

Oxfordshire, Banbury Secondary Modern	..	..	52,000
Oxfordshire, Kidlington Primary	..	..	16,500
Warwickshire, Shirley Primary	37,300
Birmingham, Kings Heath, The Bishop Challoner			
Secondary	47,400
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			£
Coventry, Mount Nod Primary	47,400		
Worcester, Secondary Modern	92,000		

BRENTWOOD

Essex, Dagenham Goresbrook Girls' Secondary Modern	148,104
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CARDIFF

Glamorgan, Sandfield's Primary	35,000
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HEXHAM AND NEWCASTLE

Durham, Billingham North Primary	47,432
Newcastle upon Tyne, St Aloysius' Secondary ¹ ..	—

LANCASTER

Cumberland, Workington, St Joseph's Secondary ..	104,000
Preston, Savick Infants	22,869

LEEDS

Barnsley, St Michael's Secondary Modern	98,736
Bradford, St Blaise	38,288
Bradford, St John's Primary	47,432
Bradford, Rhodesway Secondary	159,308
Halifax, St Mary's Primary	32,186
Huddersfield, Deighton Area Primary	41,250
Leeds, North Secondary	197,472
Wakefield, Secondary Modern	148,104

LIVERPOOL

Lancashire, Huyton with Roby St Augustine's of Canterbury	54,208
Lancashire, Prescot St Luke's Primary	42,350
Lancashire, Ashton in Makerfield Secondary	142,824
Lancashire, Kirkby Primary	96,558
Lancashire, Kirkby Northwood Secondary	365,904
Lancashire, Kirkby St Gregory's Secondary ² ..	—
Bootle, Netherton, Our Lady of Walsingham ..	54,208
Liverpool, St Oswald's Secondary Modern ..	107,289

¹ Cost not yet agreed.² Cost not yet agreed.

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		£
Liverpool, St Patrick's Secondary Modern Boys ..	108,785	
Liverpool, Our Lady of the Assumption Secondary ..	108,785	
St Helens, St Vincent's Primary	54,000	

MIDDLESBROUGH

Yorkshire, North Riding Eston Secondary Modern ..	53,070	
Yorkshire, North Riding Redcar Secondary Modern ..	53,070	
Kingston upon Hull, St Mary's Grammar	118,483	
Kingston upon Hull, East Hull Secondary	148,104	
Middlesbrough, St Joseph's Primary	44,000	

NORTHAMPTON

Bucks., Burnham	47,432	
Northants, Corby St Brendan's Primary	12,000	
Northants, Corby Our Lady's Secondary	30,648	
Norwich, Secondary Modern	91,960	

NOTTINGHAM

Derbyshire, Glossop Secondary Modern	85,508	
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PLYMOUTH

Plymouth, St Budeaux Primary	22,800	
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PORTSMOUTH

Berkshire, Bracknell Primary	37,268	
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SALFORD

Lancashire, Urmston Secondary	106,145	
Lancashire, Royton Our Lady's	106,145	
Burnley, Secondary School for Boys	106,145	
Manchester, Bishop Bilsborrow Primary	43,615	
Manchester, St Clare's Secondary Modern	48,735	
Oldham, Fitton Hill Primary ¹	47,432	
Stockport, Secondary Modern, Denby Lane	100,865	

SHREWSBURY

Cheshire, Altrincham Secondary Modern	106,145	
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¹ Included by error in the 1958-9 list published in THE CLERGY REVIEW, January 1958.

			£
Cheshire, Macclesfield Secondary Modern	..	..	98,736
Cheshire, Hartford Secondary Modern	..	..	98,736

SOUTHWARK

London, Abbey Wood Primary	..	..	48,295
Surrey, Merton and Morden Secondary Girls'	..	..	148,104
Sussex-West, Crawley Our Lady's	..	..	24,084

It may be worth while to recapitulate the total cost of Catholic school building projects in local education authority building programmes since 1947. The list below is based on the cost of projects approved by the Ministry of Education on an annual basis. The building of many of the projects will have spread, of course, over two or even three years, and there must be a number of projects approved since 1957 which have not yet been completed. The total of all the approvals is, therefore, higher than the costs we have actually undertaken to date in building the schools. These costs, however, will eventually reach the total set out below:

<i>Building Year</i> ¹			<i>Cost of Catholic Projects</i>
			£
1947-48	..	..	655,800
1949-50	..	..	2,364,291
1950-51	..	..	1,928,188
1951-52	..	..	570,962
1952-53	..	..	2,991,668
1953-54	..	..	2,268,731
1954-55	..	..	4,275,345
1955-56	..	..	4,474,877
1956-57	..	..	7,129,677
1957-58	..	..	1,796,657
1958-59	..	..	4,368,412
1959-60	..	..	4,596,434
Total	..	..	£37,421,042

A break-down of these figures under diocesan headings was given for the years 1952 to 1956 in the issue of *THE CLERGY REVIEW* for January 1955, and a complete survey from 1947 to 1956 is given on page 28 of the C.T.S. pamphlet *The Cost of Catholic Schools*. The position up to date is summarized in the table opposite.

¹ The Ministry of Education's "building year" is from 1 April to 31 March.

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<i>Diocese</i>	<i>Total costs approved 1947-56</i>	<i>1956-57</i>	<i>1957-58</i>	<i>1958-59</i>	<i>1959-60</i>	<i>Total 1947-60</i>
Westminster ..	£ 1,947,469	£ 132,552	£ 217,570	£ 257,593	£ 221,217	£ 2,776,491
Birmingham ..	2,731,025	845,966	94,400	641,817	292,600	4,605,808
Brentwood ..	752,045	239,624	—	153,577	148,104	1,293,350
Cardiff ..	211,017	142,758	—	—	35,000	388,775
Clifton ..	222,420	348,480	—	53,070	—	623,970
Hexham and Newcastle ..	557,349	416,930	221,804	449,726	47,432 ¹	1,695,241 ¹
Lancaster ..	632,149	195,647	42,350	261,218	126,869	1,258,233
Leeds ..	996,372	747,551	—	385,484	762,776	2,892,183
Liverpool ..	4,219,402	1,533,552	351,335	752,143	1,134,911 ¹	7,991,343 ¹
Menivia ..	169,314	93,456	—	—	—	262,770
Middlesbrough ..	305,376	86,394	20,328	150,233	416,727	979,058
Northampton ..	390,345	234,784	—	47,432	182,040	854,601
Nottingham ..	525,876	446,837	—	—	85,508	1,058,221
Plymouth ..	51,046	—	—	—	22,800	73,846
Portsmouth ..	67,012	256,889	—	146,168	37,268	507,337
Salford ..	2,372,538	856,014	806,520	662,879	559,082	5,257,033
Shrewsbury ..	1,566,792	93,456	42,350	140,971	303,617	2,147,186
Southwark ..	1,812,315	456,787	—	266,101	220,483	2,755,686
Total ..	£19,529,862	£7,129,677	£1,796,657	£4,368,412	£4,596,434¹	£37,421,042¹

¹ These totals exclude the cost of the two schools mentioned on page 1.

Because of the time lag between the approval of a project and its final completion, it is extremely difficult to state the amount actually spent on school building up to a given date. The last report of the Ministry of Education, *Education in 1957* (H.M.S.O., 9s.), gives a survey of voluntary school building in tabulated form, which provides some interesting figures. The Ministry notes that the "rate of provision of new voluntary school places continued to increase during the year". The table opposite shows the number of post-war projects:

The report continues:

In addition, it is estimated that 35,000 places have been provided at voluntary schools by minor building projects. Since 1954, when restrictions on private building were removed, five major building projects not eligible for grant or loan from the Minister have been completed outside the building programme.

Thus, according to the Ministry's figures, we have provided something more than 74,000 new places in Catholic schools since 1945 and had obtained approval for a total of at least 116,930 new places to the end of 1957.

The Catholic Education Council obtained last year from the diocesan authorities in England and Wales a summary of their schools' building finance up to November 1957. Each diocese was asked to provide figures showing the overall cost actually incurred in the building of Catholic school projects up to that date. These figures are set out in the first column of the table on page 8. The second column gives figures of the total of the grants received from the Ministry of Education and the contributions made by the local education authorities under special agreement, and in providing kitchen, dining and medical inspection facilities. The third column shows the actual amount which has been contributed by the Catholic community in providing new schools or making alterations or additions to existing buildings. Finally, the diocesan authorities were asked to prepare a detailed estimate of the overall cost of projects in the local authorities' development plans to be built in the future. These figures are contained in the fourth column of the table.

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<i>Status of School</i>	<i>Projects included in approved building programmes since 1945 up to and including 1957</i>						<i>Accommodation brought into use since 1945</i>					
	<i>Church of England</i>		<i>Roman Catholic</i>		<i>Other Voluntary bodies</i>		<i>Church of England</i>		<i>Roman Catholic</i>		<i>Other Voluntary bodies</i>	
	<i>Pro-jects</i>	<i>Places</i>	<i>Pro-jects</i>	<i>Places</i>	<i>Pro-jects</i>	<i>Places</i>	<i>Pro-jects</i>	<i>Places</i>	<i>Pro-jects</i>	<i>Places</i>	<i>Pro-jects</i>	<i>Places</i>
Aided	81	17,780	316	88,790	23	4,720	54	11,840	221	59,960	16	3,700
Special Agreement ..	15	5,040	76	28,140	—	—	4	1,395	37	14,030	—	—
Controlled ..	95	18,530	—	—	31	4,605	68	12,090	—	—	24	4,100
Totals ..	191	41,350	392	116,930	54	9,325	126	25,325	258	73,990	40	7,800

CATHOLIC SCHOOLS' BUILDING FINANCE UP TO
NOVEMBER 1957

<i>Diocese¹</i>	<i>Overall Cost</i>	<i>Grants</i>	<i>Net Cost to Diocese</i>	<i>Estimated overall cost of future projects</i>
	£	£	£	£
*Westminster	2,877,708	1,334,391	1,543,317	5,030,000
*Birmingham	3,288,225	1,788,299	1,499,926	12,210,000
Brentwood	700,000	171,500	528,500	2,150,000
*Cardiff	442,617	209,039	233,578	1,574,710
*Clifton	597,354	377,965	219,389	2,096,562
*Hexham and Newcastle	936,767	428,191	508,576	6,436,491
*Lancaster	943,730	360,792	582,938	2,372,340
Leeds	1,523,763	266,852	1,256,911	1,893,381
*Liverpool	5,783,263	3,229,656	2,553,607	14,910,165
*Menevia	191,099	133,452	57,647	1,216,000
Middlesbrough	402,000	270,000	132,000	3,175,000
Northampton	690,000	273,000	417,000	1,586,000
*Nottingham	762,459	284,038	478,421	3,636,904
Plymouth	51,500	—	51,500	600,000
Portsmouth	310,000	84,000	226,000	1,380,000
Salford	1,955,000	890,000	1,065,000	10,000,000
Shrewsbury	2,190,230	1,204,220	986,010	3,735,550
Southwark	2,250,000	650,000	1,600,000	12,730,000
Total ..	25,895,715	11,955,395	13,940,320	86,733,103

The Ministry of Education note that during 1957 they paid out a total of £1,577,532 in grants for Catholic schools and made loan advances amounting in all to a total of £682,801. The Ministry's report continues:

New loan agreements concluded during the year numbered 88, and amounted to £1,166,250. Payments of grant made during 1957 bring the total payments since 1945 to £8,263,456. Loan advances made during the year bring the total advances up to £2,560,507.

¹ The figures given for those dioceses marked * have been revised since November 1957 and are based on detailed returns of all schools built and planned as at that date.

The financial position for Catholic school building, as it was at the end of 1957, may, therefore, be summarized as follows:

Total of buildings approved (up to and including 1956-7 programme)	..	£ 26,659,539
The total actually paid	..	25,895,715
Nett cost to Catholic community	..	13,940,320
Estimated total costs still to be faced	..	86,733,103

It is comforting to note that this vast outlay of money is having its effect on the size of the Catholic school population in the maintained schools of the country.¹ The following table shows the number of Catholic schools or departments and the number of pupils in them in January of each year for the past ten years. The figures are taken from the Annual Reports of the Ministry of Education.

<i>Year</i>	<i>Schools or Departments</i>	<i>Pupils</i>
1948	1828	375,645
1949	1834	388,657
1950	1833	394,657
1951	1841	398,686
1952	1853	412,474
1953	1865	428,902
1954	1885	442,597
1955	1910	458,790
1956	1928	476,888
1957	1964	496,528

It seems likely that we shall soon approach a total of 2000 schools with over half a million children in them.

There are, however, other figures which are less encouraging. We must remember that over the past ten years, during which our school population has grown from slightly more than 375,000 to just under 500,000, the national school population has also greatly increased. In January 1948 it reached a total of 5,356,351, while in January 1957 it had risen to 6,776,549. In

¹ The figures given throughout this article refer only to schools maintained by the local education authorities. Direct grant schools and independent schools are not included.

fact, the Catholic proportion, in spite of the absolute increase in numbers, has not substantially changed in relation to the total school population in the country. The table below gives the total number of children in Catholic voluntary schools and their percentage of the school population for the pre-war years 1937 and 1938, and for the last four years for which the figures are available:

<i>Year</i>	<i>Catholic School Population</i>	<i>Percentage of Total School Population</i>
1937	380,218	7.3
1938	377,073	7.4
1954	442,597	7.0
1955	458,790	7.0
1956	476,888	6.7
1957	496,528	7.3

These figures help to emphasize the immensity of the task which is facing the Catholic body in England and Wales. They show that some financial relief is imperative if we are to maintain the school facilities which we desire for our children. They make it even more clear that if we hope to provide Catholic educational opportunities for the growing number of Catholic children in the country, we must urge the Government to ease our financial burden, especially with regard to the cost of new schools. The Catholic Hierarchy have made a formal request to the Minister of Education to increase the amount of grant from 50 per cent to 75 per cent and to extend it to all voluntary school building. If our estimate of the amount we still have to build is correct, and the figure is approximately £86 million, even with grant at 75 per cent the Catholic community in England and Wales will still have to find something more than £20 million to pay its 25 per cent of the capital expenditure.

These lines are being written just after the publication of the Government's White Paper on secondary school building. It is possible that some indication of the Government's intentions will be given when details of their proposals are published. The

Church of England authorities have indicated that they desire an increase of grant up to 75 per cent, but they are opposed to asking for an extension of the grant beyond the limits already fixed by the Education Acts of 1944 and 1953. They do not seek to obtain grant for any new voluntary school building. We, however, must build new schools. If the Government's offer goes no further than the limits suggested by the Church of England, we shall be left with the responsibility of finding the whole cost of providing the grammar schools and technical schools which are so urgently needed at the present time. If the Government is unable to offer grant towards meeting the cost of new school places, we shall have to pay for them ourselves, and may be unable, even with the new grant, to undertake the cost of reorganization so urgently desired.

Hitherto our negotiations with regard to the schools have been conducted on the understanding that our proposals should, broadly speaking, meet with the agreement of other parties interested in education. This has meant slow and tedious discussions and conferences, often enough without any apparent gain. But we cannot, merely for the sake of agreement, sacrifice our children's Catholic education. It may be necessary to seek issue with the politicians. At the general elections in 1950, in 1951 and in 1955, most of the candidates were interviewed in their constituencies by committees of Catholic parents through the C.P.E.A. or other bodies. In 1950 the candidates were asked to reply to specific questions and their answers were made known to Catholic voters in the constituency. This form of "pressure" on parliamentary candidates was resented by many, and it was not repeated in the elections of 1951 and 1955, although interviews with the candidates took place throughout the country with the purpose of informing them of our difficulties and seeking their sympathy. By the next election the issue will be critical.

The interviews and questions of the 1950 election were by no means a new idea. The experiment seems to have been first tried by Catholics in the general election of 1885 when the schools' question was causing the Hierarchy grave anxiety. In an article in *The Dublin Review* for October 1885 Cardinal Manning did not hesitate to express his views.

But all those who believe that the right of parents and the office of the Church are from God, that the children of a Christian people are confided to this twofold authority by the natural and divine law, that the education of Christian children must be Christian and can only be in Christian schools—all such will do well at the coming Parliament election when canvassed for their votes to ask the two following questions:

- (1) Will you do your utmost to place Voluntary schools on an equal footing with Board schools?
- (2) Will you do your utmost to obtain a Royal Commission to review the present state of education in England and Wales, and especially the Act of 1870 and its administration by the School Boards?

As they answer "Yes" or "No", let us decide. A Christian people can be perpetuated only by Christian education. Schools without Christianity will rear a people without Christianity. A people reared without Christianity will soon become anti-Christian. Where, then, will be Christian England?

According to a careful study carried out by Mr C. H. D. Howard in the *English Historical Review* for January 1947, the effect of this Catholic activity was probably of as much importance in gaining seats for the Conservative Party as was Parnell's instruction that the Irish vote should be given to Conservative candidates.¹

The Government's White Paper "Secondary Education for All—A New Drive" was published early last December. It recognizes that any programme which aims at completing urban reorganization within the next five years must throw a heavy strain on the voluntary bodies as well as on the local education authorities. It points out that, so far as the school building programme is concerned, the "Churches may need some further help if they are to be enabled to play their full part in carrying out their share", and it indicates that the Government will shortly invite the "interested parties" to discuss this possibility.

¹ See "The Parnell Manifesto of 21 November 1885 and the Schools' Question", in the *English Historical Review*, January 1947, pp. 42-51. See also "Bishops, Schools' and General Elections" by the present writer in *The Tablet*, 14 and 21 January 1950.

Very much depends upon the details of the Government's proposals. The Hierarchy have already made their formal request to the Minister of Education to approve a flat grant of 75 per cent on the cost of all voluntary school building. They point out that even with this assistance the Catholic community will still have to face the problem of finding approximately another £22 million in order to complete the programme of school building which is necessary. Our willingness to bear this cost is an earnest of our good will and determination. We are convinced that we have the sympathy of the vast majority of our fellow citizens. If a programme of satisfactory legislation is not offered to us before the dissolution of Parliament, we may well be driven to testing our case at the general election.

It is not my purpose to suggest that the Catholic vote in this country should be dragooned, still less that we should play party politics. But the Catholic community is bound to give the deepest consideration to the safeguarding and preservation of its schools. With debts amounting to something like £4 million and with a building programme of more than £86 million still to be faced, it is fair to say that the Hierarchy have passed beyond mere anxiety and are beginning to be desperate about the future of our school building finances. It is our duty to count the cost, and then to use every effort to provide for the schools we so urgently desire.

✠ GEORGE ANDREW,
Bishop of Salford

ENGLISH SPIRITUAL WRITERS

III. RICHARD ROLLE

RICHARD ROLLE¹ has been called the "Father of English Mysticism" and as such he might be said to sum up the spirit of the mystical writers of the fourteenth century. The title might well be challenged if we took the whole of English history, for certainly the great saints like the Venerable Bede or Ailred of Rievaulx have a greater claim to the paternity of the high spirituality of England, and Columba, Patrick and David if we include the British Isles—for these men were mystics too. But the "English Mystics" as a title nowadays comprises only the fourteenth-century writers who took their place in what might be called "the mystical century" when men and women all over Europe were called to heights of prayer and union with God, and, what is more, set down on paper their experiences and their considerations arising therefrom.

Among these English fourteenth-century writers Rolle is the first and, in many ways, the inspirer of those who followed him. He is not the greatest, nor does he seem to have reached such heights as, for example, Mother Julian of Norwich, Walter Hilton or the author of the *Cloud of Unknowing*. But as a man he was more spectacular and his influence was far more widespread—indeed some of the later writers considered that his effect on some of his weaker followers was not always wholesome. He was very popular and his reputation for miracles after his death left a mark among those who were enthusiastic for the things

¹ *The English Writings of Richard Rolle* were edited by Miss Emily Hope Allen and published under that title by the Oxford University Press in 1931. The language is not difficult, but for those who prefer a straightforward modern English version G. C. Heseltine published *Selected Works* with Longmans in 1930. The *English Lyrics* are to be found in *The Life and Lyrics of Richard Rolle* by Frances M. M. Comper (Dent, 1928 and 1933). The longer version of the *Incendium Amoris* and the *Emendatio Vitae* were translated by Richard Mysin in the early fifteenth century, and these have been modernized by Miss Comper and were published by Methuen as *The Fire of Love and the Mending of Life*—an excellent work, as it still preserves some of the strength of the earlier English while remaining easily readable. The shorter version of the *Incendium Amoris* was edited in Latin by Margaret Deansley, and this critical edition was published for Manchester University by Longmans in 1915. In this article use has been made of all these editions but the translation from the shorter version of the *Incendium* is the author's own.

of the spirit. An Office was composed in preparation for his canonization.

In order to show that Richard Rolle was representative of the English Mystics of the fourteenth century we should first say a word about mysticism. Although the word itself is closely allied to that of mystery, which sums up the heart of the Christian religion, it is used now more exclusively of a special type of religious experience, when the soul is rapt in God, taken in some way out of itself, and infused with special graces of mind and heart. Undoubtedly there is what we might call a "natural" basis to this experience. There are some people naturally gifted with a character apparently readily subject to experiences of a passive or receptive kind. Even without any outstanding moral virtue they see visions or feel the quietude of spirit engendered by the presence of God. We are not here referring to the question of non-Christian mystics, which is another matter altogether, but to people who at the beginning of their spiritual lives find it easier to remain quiet and passive in their prayer, and very soon hear the voices of angels or see the face of the Crucified Saviour in their mind's eye. This is not necessarily true mystical experience in the supernatural sense, but may well be the preparation for it. It is often the poetic element which plays a large part in the groundwork of the mystic. The true mystical experience is reached after a long period of purification in which the character is cleansed of tarnish coming from original and actual sin. As the love of God reaches a certain perfection in the soul the infused virtues and gifts begin to predominate, so that the Christian grows more passive under the direct influence of the Spirit. The Christian is thus led to a union with God in which he becomes transformed by the Spirit. True mysticism is therefore nothing less than a perfection of love or charity.

All this is pertinent to Rolle and the English Mystics. We find in him as well as in Mother Julian of Norwich, for example, a certain initial set of experiences—Mother Julian's visions surrounding the crucifix, and Rolle's fire of love—which reveal an aptitude for the higher passive states. These may well have been fashioned by God from their poetic genius. All the English Mystics were lyrical in many passages of their writings, but

none was such an outstanding poet as Richard. His lyrics were almost as influential as his prose writings and translations. He was constantly singing of his love of Jesus and his desire to live with him for ever. The poet captures the concrete reality as a whole thing; the scientific thinker, such as the theologian, considers the ideal and analyses it into its abstract parts. The mystic, too, is captured by the all-embracing concrete reality of God and the mystical theologian draws on this experience of the heights of reality to try to establish a pattern of the relation between the soul and God. St John of the Cross wrote his poems and then expanded their meaning. So also Richard Rolle wrote his poems of the love of God and then set forth the pattern in the *Incendium Amoris* or *Fire of Love*.

My song is sighing,
 while I dwell in this way;
 My life is longing,
 that binds me night and day.
 Till I come to my King,
 that I dwell with him may,
 And see his fair shining
 in life that lasts ay.

And later in the same poem:

I sit and sing of love longing
 that in my heart is bred
 Jesu, my King and my joying,
 why were I not to thee led?
 Full well I wait in all my state
 in joy I should be fed.

This stanza characterizes the mystical aspiration of the Hermit of Hampole, who was well known for his posture in prayer. He was called—and in some quarters sarcastically called—"the sitter". He preferred to sit, a receptive posture, relaxed and quiet; to stand or kneel in prayer suggests action and tension as well as respect. Rolle preferred to sit and wait; he asks to be led and to be fed. This is one of the elements that go to make up the mystic, the poet waiting to be captured by the Lord Who is love.

But this in itself, even on the natural plane, is not sufficient to make up the stuff of the mystic. He might in this state fall into the lassitude of Quietism, with the sinews of his spirit turning to jelly through lack of exercise. Rolle was not a passive character; indeed there is evidence that during the first part of his life he had to overcome a powerful and irascible temper. It was not a passive spirit which led him to throw up his studies in Oxford in order to retire to solitude, for that must have required a considerable effort of will power. He was also a little intolerant of his patron, Dalton, in his first chaplaincy in Yorkshire; nor was he apathetic to the criticisms of those who accused him of being a "sitter". The regular clergy were not pleased with his mode of life. And this is his answer:

They were envious because the magnificent Majesty made me miraculous in mind through music. While I transcended such intemperate ones, the fruitful fame flourished with the flashing one, tempest-tost and terrified they were tormented. Here I argue against the errant saucy ones, who, peradventure spoke from envy unworthily. For they asserted (speaking sophistically) that from the food I swallowed I have sustained the sitting . . .

The poetic muse is linked to passion, and in a true mystic this passion has to be trained and focussed on the love of God. This is the ascetic process. The poet passionately seizes on reality, and his love of the concrete brings him in such close affinity with his perception that he can express it in verbal form. But the perception must proceed through the material reality to the Spirit of God beneath and within it all. So Richard at first was captivated by the material experiences of the heat of love and the song of angels; and to a certain extent he seems to have been over-conscious of the great popularity which he early earned for himself. But through hard asceticism, together with the responsibility of guiding the recluses under his care towards holiness, his passion was ruled and fully directed to the final reality of the love of God.

The love of God is the principal theme of all his writing and, like St John of the Cross, his greatest work is concerned with the fire of love, *Incendium Amoris*. In considering his teaching on this and other cognate subjects we should remember that he is

writing of what is known as the Illuminative Way rather than the Unitive Way which is the theme of St John of the Cross. I have tried to show elsewhere that his life and teaching are characteristic of this illuminative way rather than of the supreme heights (cf. *The English Religious Heritage*, London, 1958), so I will here assume this as proven. His experiences, vividly described by himself, have the sensible character which suggest the illuminative rather than the unitive way, though he seems to have thought they indicated the supreme heights.

In process of time great profit in ghostly joy was given me . . . the opening of the heavenly door, so that the Face being shown, the eyes of the heart might behold and see by what way they might seek my Love, and unto him continually desire. . . . I was sitting forsooth in a chapel, and whiles I was mickle delighted with sweetness of prayer or meditation, suddenly I felt within me a merry and unknown heat. . . . Truly in this unhopd for, sensible and sweet smelling heat (nine months) had out run, until the inshedding and receiving of this heavenly and ghostly sound, the which belongs to the songs of everlasting praise and the sweetness of unseen melody. . . . My thought was forsooth changed to a continual song of mirth, and I had as it were praises in my meditation, and in my prayers and psalm saying I utter the same sound: and henceforth, for plenteousness of inward sweetness, I burst out singing what before I said. . . .

These gifts of heat and song are the special feature of Rolle's spirituality. And although he himself rightly insisted on the relative unimportance of the sensible signs of these experiences, his followers were often misled into seeking the physical heat in their breasts and the sound of heavenly song in their ears. But it is important to realize that this heat of love and song of heavenly praise were gifts, and were not come by through any practices which would seem to engender them. They came to him quite unawares, and the spiritual exercises which preceded them were the normal acts of an exceptionally devoted man who had withdrawn into seclusion. There he had lived an heroically hard life and devoted himself to the recitation of the psalter and to meditation.

In other words, by a fittingly rigorous and devout life he had

made himself ready for the state of infused contemplation, which is passive rather than active, receiving from the Spirit of God a mode of prayer and love rather than making deliberate acts of love or actively engaging in prayer. This was many centuries before the disputes among the mystical theologians as to the exact nature and place of infused contemplation, so that we need not enter into the modern distinctions and sub-distinctions regarding the stage of the spiritual life. His namesake, Richard of St Victor, from whom Rolle may well have derived some of his teaching, had already considered the nature of this infused type of prayer, and Rolle himself often used the word "inshed" or "infusa" to mark its nature.

In the shorter version of the *Incendium Amoris*, edited by Miss Deansley, in which he is constantly proving his spirit against his critics, he describes how the divine gift of love brings with it a knowledge and understanding which are evidently the gifts of the Holy Spirit operating freely in the purified soul.

Thus the love of vanity disappears, the true love breaks forth in the mind, so that the spirit of the lover far from growing cold persists in a strengthening (or comfortable) heat, and the heart never tires of continuous thought on his most Beloved. In this constancy there comes to the lover the excellence of love, so that carried up into a heavenly fire he is there ineffably set on fire with love and burns within himself beyond description, and the height of all graces is reached. And thus he receives a wisdom and a subtlety to speak among the great and proclaims without fear what he is led to say, although he were formerly accounted unlettered and stupid and may even so be.

He then goes on to attack those who say "Where has he learned all this?" as they have not received this infused wisdom and rely upon their arguments.

In this way all prayer and meditation are inspired by the divine operation of the Spirit. But Rolle is no illuminist; he does not believe that these experiences and gifts come without much preparation. The special form of contemplation is not acquired by human effort, but a great deal depends on the penitential activity which makes ready the ground for the fruitful seed of the Spirit.

No man may come to such revelation and grace on the first day, but only through long travail and eagerness to love Jesus Christ. . . . He suffers them to be tempted in various ways both waking and sleeping. For ever the more temptations, and the more grievous they are, that they stand against and overcome, the more they shall rejoice in his love when those temptations are passed. (*Form of Living*.)

The one who wants to reach the peaceful yet ardent (in the original sense of that word) state of love must rigidly shun "covetousness, pleasure, occupation and business of worldly things, and of fleshly lust and vain love. So that thy thought, which was ever downward, burrowing in the earth, whilst thou wast in the world, may now be ever upward as fire, seeking the highest place in heaven, right to thy spouse where he sits in his bliss."

It seems that by "prayer", Rolle usually means the active form of raising the mind and heart to God either in psalmody and liturgy or in individual aspiration, which prepare for true contemplation.

Contemplative life, or contemplation, has three parts: Reading, Prayer, and Meditation. In reading God speaks to us; in prayer we speak to God; in meditation, angels come down to teach us that we err not. In prayer they go up and offer our petitions to God, rejoicing in our progress. . . . Prayer is indeed a devout disposition of the mind directed to God, with which he is pleased when it comes to him. Meditation on God and godly things, wherein is the embrace of Rachel, is to be taken up after prayer and reading. To reading belongs reason and the enquiry after truth, that is a precious light granted to us. To prayer belongs the song of praise, passing into contemplation and wonder: and so contemplative life and contemplation stands on prayer. To meditation belongs the inspiration of God, understanding, wisdom and aspiration.

This passage from the *Amending of Life* (c. 12) sums up Richard Rolle's teaching on prayer and contemplation, showing how the active life of study and prayer leads to the point where the Spirit flows over with his gifts and draws the soul to the quietly burning fire of love. Elsewhere he links meditation with prayer

as an active form of the spiritual life, linked with "reading". In this he is in the general tradition of the middle ages. St Thomas seems to write of "meditatio" and "oratio" in the same manner. Today the words have often a far more general meaning including every form of converse with God, however passive the soul may be under the inspiration of the gifts. For Rolle prayer is more or less vocal prayer, the use of words (particularly the Psalter and the Office) which can reach a very high degree of perfection.

Verily we pray well when we think of nothing else but God, and all our mind is directed to heaven and our soul is inflamed with the fire of the Holy Ghost. Thus a marvellous plenty of God's goodness is found in us, for the love of God shall rise from the innermost marrow of our hearts, and all our prayer shall be with proper disposition, so that we do not overrun the words but we shall offer almost every syllable with a great cry and desire to our Lord. (*Amending of Life*, c. 7.)

This is indeed the perfection of psalm-saying and psalm-singing. And it is worth reminding ourselves of this liturgical background to the mysticism of all the fourteenth-century mystical writers in England. They are nurtured from first to last on the Mass and the Divine Office. And one of Rolle's great works was to turn the Psalter into English, so that his unlettered nuns and recluses should understand the words of what they recited and come to mean every syllable in this manner. He begins his Prologue to the translation by stating the great benefit derived from saying or singing the psalms devoutly, and claiming that if they continue in this devotion those who recite the Psalter will be raised by our Lord to the contemplative life. It does away with annoyance and anger in the soul; thus the rhythm of the Psalms induces the calm of spirit requisite for true, divine love.

The whole of Rolle's teaching turns on his teaching of the infused love of God which revealed itself in the heat and height of fire in his spirit.

Amore langueo. These two words are written in the book of love, that is called the Song of Love or the Song of Songs. For

he that loves much likes to sing often of his love, for the joy that he or she has when they think on that which they love; especially if this lover be true and loving. And this is the English of those two words: "I languish for love." (*Form of Living*, c. 7.)

He gives three degrees of this love, which as the above quotation shows he drew from the usual sources of mystical contemplation; Insuperable, Inseparable and Singular. The first degree is rather of a negative character, in that nothing can remove the soul from this love of God, the penance and prayer of the good Christian has overcome all obstacles—it is a great labour, the labour of complete penance, but "all labour is light to the lover: no man may better overcome labour than by love". Thus established against any contrary movements of the heart, the Christian may rise to the next degree, Inseparable love, when his mind is never away from our Lord. Every waking moment holds our Lord in some way in the mind of the lover. You wake to the thought of His love or of His praise. This is everlasting love.

Finally the highest degree is that of Singular love. There is no other love on the soul's horizon; there is no other subject with which to compare the Beloved. He is no longer the highest among many but the only one. This signifies at least the spiritual solitude in which the soul is alone with Christ in the embrace of His love. And naturally Rolle uses this as an argument for the solitary life of a hermit which he had espoused, since it would be difficult to be so undivided in one's attention to our Lord when mixed in the "busyness" of the world.

Undoubtedly such solitude is most acceptable which has no association among men. He is the more ravished inwardly to joy as he is less occupied with outward things, or hindered with the heaviness and cares of this life.

And yet both from the example of Rolle's own life, as well as in his teaching, we learn that he did not intend to bind this divine love to the cell of the solitary. From the heights of charity the hermit or anchoress pours forth his divine love on to men, his neighbours. Rolle himself moved about a good deal towards

the end of his life assisting by his counsel and direction those who were seeking the same perfection; and tradition has it that he died in 1349 of the plague through assisting the sufferers from the disease. It is a singular but not a selfish love. So he teaches in the *Incendium*:

Therefore if our love be pure and perfect, whatever our heart loves it is God. . . . Truly in the love of God is the love of my neighbour. Therefore as he that loves God knows not but to love man, so he that truly knows to love Christ is proved to love nothing in himself but God.

The true love of God thus includes the love of man, and when compelled to take on the care of souls the contemplative will give himself to the work in thoroughgoing charity. But Rolle, in his work, is nearly always on the defensive for the solitary life so that he finds no opportunity for elaborating the conclusions to be drawn from the principle that in loving God man also is loved most completely and wholly.

There is one aspect of Rolle's teaching on this wonderful gift of love, an aspect that typifies most of the English writers of the fourteenth century, namely a passionate devotion to our Lord and to the Holy Name of Jesus. We recall how later, when Walter Hilton came to revise his own *Scale of Perfection*, he replaced the name of God in nearly every place with the name of Jesus; and how Mother Julian saw all her revelations of divine love in the figure of the crucified Christ. But Richard stands out above the others in this focussing of all the light and heat of his love on our Lord.

The ascetic life of preparation for infused contemplation and the perfection of love if fed by constant meditations on the sufferings of our Lord.

It is good to meditate on the Passion of Christ and his death, and to recall often what pain and wretchedness he freely took upon himself for our salvation in wandering and preaching, in hunger, thirst, cold, heat, reproofs, cursings and sufferings, so that it might not appear hard for an unprofitable servant to follow his Lord and Emperor. (*Amending of Life*.)

The meditation overcomes the devil and temptation and kindles love in the soul. There is a beautiful work from Richard's pen simply speaking with our Lord and our Lady on Calvary—he sees the individual pains of the Son and His Mother even more vividly than Mother Julian of Norwich.

And all this leads on towards the love of Jesus in the quietude of the solitary's cell.

One thing I advise thee: that thou forget not his name—Jesus—but ponder it in thy heart night and day as thy special and dear treasure. Love it more than thy life, root it in thy mind. (*The Commandment.*)

Such sentences remind us of the *Jesus Psalter* which so wonderfully nourished the spirituality of Catholics in Penal Times, or again the Russian *Prayer of Jesus* which eventually fills the entire background of the life of anyone who practises it.

And as this devotion to the Holy Name increases the contemplative is led on to the inshed grace of the heat of love, a love which imprints this name in his heart so that every beat is a prayer of love to Jesus.

Then thy soul is Jesus-loving, Jesus-thinking, Jesus-desiring, only breathing in the desire for him, singing to him, burning for him, resting in him. Then the song of praise and love is come. Then thy thought turns to song and melody. Then it behoves thee to *sing* psalms that before thou didst *say*. (*Form of Living*, c. 8.)

Or again:

If thou wilt be well with God and have grace to rule thy life and come to the joy of love, fix the name of Jesus so fast in thy heart that it be never out of thy thought. And when thou speakest to him and sayest "Jesus" through habit, it shall be in thy ear joy, in thy mouth honey, and in thy heart melody. . . . If thou dost think "Jesus" continually and hold it firmly, it purges thy sin and kindles thy heart, it cleanses thy soul, it removes anger, it does away with sloth. It wounds in love and fulfills in charity. . . . It opens heaven and makes a contemplative man. Have "Jesus" in mind, for it puts out all vices and phantoms from the lover. (*Ibid.*, c. 9.)

Here is the concrete source of true mysticism, which avoids too great a reliance on too wide abstract terms and ideas about God and His Absolute Infinity. True Christian mysticism never steps across the humanity of Christ, but relies for its nourishment on the Incarnation. Indeed the purpose of the Word's becoming flesh was indeed to make mystics of us all. This insistence on the concrete reality of Jesus is perhaps the most characteristic sign of the illuminative stage in the ascent towards God. And without it the subsequent Unitive stage of "transformation" may well be suspected of the possibility of Pantheism.

Finally it should be said that Richard Rolle was a hermit and writing for hermits or in their defence, so that taken as a whole his teaching may not be applicable to the great majority of Christians today for whom the solitary life is out of the question. But taken in its various aspects, some of which have been outlined above, his doctrine is full of help and sustenance to Christians, particularly to English Christians.

One final quotation sums up Richard Rolle's character well:

In what state may men most love God? I answer: In whatever state it be that men are in the greatest rest of body and soul and least occupied with the needs or business of this world. For the thought of the love of Jesus Christ and of the joy that last for ever, seeks rest without, that it be not hindered by comers and goers and occupation with worldly things. And it seeks within great silence from the noise of covetings and of vanities and of earthly thoughts. And all those especially that live contemplative life seek rest in body and soul. For a great doctor says that they are God's throne who dwell still in one state and are not running about, but are established in the sweetness of God's love.

And I have loved to sit, not for penance, nor for fancy that I wished men to speak of me, nor for any such thing: but only because I loved God more; the comfort of love lasted longer with me than when going or standing or kneeling. For sitting I am most at rest and my heart is most upward. (*Form of Living*, c. 10.)

CONRAD PEPLER, O.P.

THE NEW INSTRUCTION OF THE SACRED CONGREGATION OF RITES

UNDER the significant date 3 September 1958, the feast of St Pius X, the Sacred Congregation of Rites (= S.R.C.) issued a most important Instruction on Sacred Music and Sacred Liturgy. The text appeared in *Acta Apostolicae Sedis* (= A.A.S.) of the beginning of October,¹ and news of it reached this country during the week in which Pius XII died. It is a document of unusual interest and importance for the ordinary priest doing pastoral work, and one which will greatly rejoice and encourage those who are engaged in actively promoting the liturgical movement. This movement was described by the late Pope as one which promoted "the active and intelligent participation" of the people in the Sacred Liturgy, a movement "shown forth as a sign of the providential dispositions of God for the present time, of the movement of the Holy Ghost in the Church, to draw men more closely to the mysteries of the faith and the riches of grace which flow from the active participation of the faithful in the liturgical life".²

The Instruction, a very long document of 118 sections, is a very complete and clear statement obviously prepared by ecclesiastics trained in scholastic philosophy, with its opening definitions and divisions—so necessary for clear exposition—its statement of general principles on which detailed regulations are founded, its general ideas (Chapter II), its general rules or precepts (Chapter II), and its special rules (Chapter III). The title of the Instruction is significant, it deals mainly with sacred music (with which some sixty-five sections are directly concerned), but fundamentally with Sacred Liturgy, for the musical parts are not technical but treat of the liturgical aspects of music, and the rubrics that govern it.³

¹ A.A.S., Vol. IV, No. 13. An English version of the Instruction with a commentary by J. B. O'Connell is to be published shortly by Burns & Oates.

² Pius XII to the participants in the Congress of Assisi 1957. *The Assisi Papers* (The Liturgical Press, St John's Abbey, Collegeville), pp. 228, 236, 224.

³ The musical part of the Instruction will be dealt with in a later issue by Dom Adhelm Dean, o.s.b.

OCCASION OF THE INSTRUCTION

The Church, as teacher not only of faith and morals but also of worship, moves with the times in the application of principles: "the Church is a living organism and, therefore, grows and develops in her liturgical worship, it is also true that—always saving the integrity of her doctrine—she accommodates herself to the needs and conditions of the times".¹ Now "the Liturgy is the central problem of pastoral life"² and the Church intervenes whenever guidance on questions of public worship is necessary. This occurs now owing to the rapid growth of the liturgical movement in recent years, and the consequent appearance in many countries of episcopal directives concerning liturgical practice, which has led to a certain diversity of usage and the need to effect a desirable uniformity in the active participation of the people in the Sacred Liturgy. The intervention of the Holy See has also been called for to correct "two extreme attitudes [in regard to the Liturgy], a blind attachment and a complete contempt"—the one leading sometimes to "a too active desire" for liturgical reform, the other "to indifference and even opposition".³ Some want to forward the liturgical movement at too rapid a pace, others lag sadly behind and need to be spurred on. It is the Apostolic See, guided by the Holy Spirit and seconded by the bishops, that must guide the movement with a sure and steady hand. Earlier pronouncements of St Pius X, Pius XI and Pius XII have laid the foundations of the liturgical movement and established the principles on which it must be soundly based. This new Instruction recalls these principles—the second part of its title is very significant: *Ad mentem Litterarum Encyclicarum Pii Papae XII "Musicae Sacrae Disciplina" et "Mediator Dei"*, and it makes frequent reference also to the Motu Proprio *Tra le Sollicitudini* of St Pius X (1903), and the Apostolic Constitution *Divini Cultus* of Pius XI (1928)—sets them forth even more clearly and in greater detail,

¹ Pius XII, Encyclical Letter *Mediator Dei* (1947), C.T.S. version, §63.

² Cardinal Montini, Archbishop of Milan, Lenten Pastoral, 1958.

³ Pius XII, *The Assisi Papers*, pp. 235, 236.

interpreting and supplementing them when necessary, for (says the document in its introduction)

it seems a very opportune moment to gather together from the above-mentioned documents and epitomize in a special Instruction the chief points that concern the Sacred Liturgy and sacred music and their pastoral efficacy, so that the teaching of these documents may be more easily and correctly set forth and may in fact be put into practice.

THE FORM OF THE NEW LEGISLATION

The Holy See, which alone is competent to order the Sacred Liturgy,¹ legislates for it in a variety of ways. The more usual way is by a general decree of *S.R.C.* This was the form used for the "Simplification of the Rubrics" (1955), for the restoration of the Holy Week rites (1951 and 1955), and for the Care of the Most Holy Sacrament (1957). Sometimes legislation takes the form of a *Motu Proprio* of the Pope like the famous pronouncements *Tra le Sollicitudini* (1903) and *Abhinc Duos Annos* (1913) of St Pius X, or the publication of the new Latin version of the Psalter by Pius XII (1945); sometimes the form of an Apostolic Constitution like *Divini Cultus* of Pius XI (1928), or *Christus Dominus* of Pius XII regarding the Eucharistic fast (1953). At other times the Pope issues an Encyclical Letter addressed to the bishops in communion with the Apostolic See. In this form came the famous pronouncements of Pius XII on the Sacred Liturgy, *Mediator Dei* (1947), and on sacred music *Musicae Sacrae Disciplina* (1955). Occasionally a law is made by a simple "Declaration" of *S.R.C.*, e.g. that concerning a doubt about the form of sacred vestments (1957). From time to time a Roman Congregation issues an Instruction, sometimes addressed to Ordinaries—directly or indirectly—such as those from the Congregation of the Sacraments about the Blessed Eucharist (1929) and its custody (1938). In 1952 the Holy Office issued an Instruction on Sacred Art directly addressed to local Ordinaries. The Apostolic Constitution *Christus Dominus*

¹ Code of Canon Law, canon 1257. This fact was sharply recalled by a recent *Commissio* of the Holy Office (14 February 1958).

had appended to it an Instruction not directly addressed to Ordinaries, and so had S.R.C. decree on the restored *Ordo* of Holy Week.

Normally the purpose of an Instruction is not to introduce new legislation, except incidentally, but rather to recall, re-enforce, comment on, interpret, perhaps extend, existing legislation and make provision to secure its observance. An Instruction is a complement to law. The purpose of this new Instruction is exactly all this, as its introduction indicates. It is not addressed to Ordinaries. They have no direct legislative power in matters liturgical, this is reserved to the Holy See.¹ Their office is to enforce the decisions of the Holy Sec.,² and the late Holy Father in his address at the close of the Assisi Liturgical Congress paid tribute to their zeal in promoting the liturgical movement. Speaking of the "undeniable progress in extent and depth" of the movement over the least thirty years, he said "the chief driving force, both in doctrine and in practical application, has come from the hierarchy".³

TO WHOM THE INSTRUCTION IS ADDRESSED

The Instruction is addressed to all whom it may concern, to all possible participants in the Liturgy, and its legislation applies to all rites of the Latin Church (n. 11). Much of it is concerned with everyone, but there are special provisions addressed to a variety of persons: to local Ordinaries⁴ (nn. 12, 14a, 38, 45, 47, 52-3, 55, 64, 67, 69, 74, 77, 83, 88, 89, 100, 102-3, 106b, 109, 116, 118^b); to the celebrant of Mass (nn. 34, 78, 94); to rectors of churches (nn. 77, 85, 100, 113, 115); to composers (nn. 18, 48, 49, 50, 52, 53, 55c, 60b); to music publishers and editors (nn. 57-9); to choir masters (nn. 68c, 97, 98b, 101, 115); to organists (nn. 66, 68c, 80-4, 97, 98b, 101, 115); to musicians (nn. 55f, 65, 68, 80-4, 93c, 97, 98d, 101, 111,

¹ C.J.C., can. 1257.

² C.J.C., can. 336, 1261.

³ *The Assisi Papers*, p. 223.

⁴ Cf. C.J.C., 198, §1. Religious superiors are not addressed (except indirectly in n. 46, and directly in n. 110) for they are not directly concerned with the legislation of the Church on worship (cf. C.J.C., can. 1261).

⁵ Most of these concern sacred music.

115); to singers (nn. 55f, 93c, 97, 98c, 99, 100, 101, 106, 114, 115); to altar servers (nn. 93c, 101, 111, 113); to bell-ringers (n. 88); to technicians (n. 75); to photographers (n. 76); to the commentator at Mass (n. 88); to university chaplains (n. 108); to church students (n. 109); to religious (n. 110); to heads of colleges (n. 110); to foreign missionaries (n. 112); to parish priests (nn. 113, 115). For certain matters local Ordinaries are empowered by the Instruction to make more detailed rules than it does to suit the needs and circumstances of their dioceses (nn. 77, 83, 88, 100, 103, 106b, 109).

The many provisions of the Instruction comprise commands (expressed by the verb in the subjunctive, the gerundive, words like *debere*, *oportet*, etc.), definite prohibitions, definite permissions, and, finally, suggestions (*optandum est*, *suadetur*, *commendatur*, *convenit*, etc.), which while not imposing an obligation clearly indicate the mind of the Church and the ideal to be aimed at.

THE AUTHORITY OF THE INSTRUCTION

The Instruction was drawn up by the most highly qualified persons: by experts in sacred music and by the Pontifical Commission for the general restoration of the Liturgy.¹ It was prepared by order of the late Holy Father, who himself read it twice carefully and added some annotations.² He then confirmed it in every detail by his authority *speciali modo*, and ordered it to be promulgated and carefully observed by all whom it concerns.³ The Instruction was the last act of the great Pope of the Liturgy on behalf of the liturgical movement.

GENERAL CONTENTS OF THE INSTRUCTION

In Chapter I the Instruction briefly outlines certain "general ideas", i.e. definitions of the Sacred Liturgy, of the kinds of

¹ Introduction of the Instruction.

² Fr F. Antonelli, O.F.M., Relatore Generale of S.R.C., in *Osservatore Romano* (2 October 1958), and Fr J. Loew, C.S.S.R., Vice-Relatore of S.R.C., in *Worship* (December 1958).

³ Final paragraph of the Instruction.

Masses, and of six different forms of sacred music. In Chapter II are given "general rules" (nn. 11-21) in the light of which the entire Instruction must be interpreted. These include clear regulations on the thorny question of the use of the vernacular in public worship (nn. 13-16). Chapter III, which contains by far the greatest part of the Instruction (nn. 22-118), is entitled "Special Rules" and concerns the application, in great detail, of the general principles and rules for the promotion of active participation by the congregation in worship. It is divided as follows:

1. The chief liturgical functions in which sacred music is used (Mass, the Divine Office, Benediction);
2. Certain kinds of sacred music;
3. Liturgical chant books;
4. Musical instruments and bells;
5. Persons who play the leading parts in sacred music and the Sacred Liturgy;
6. The cultivation of sacred music and Sacred Liturgy.

CERTAIN GENERAL PRINCIPLES

The Instruction states certain general principles which govern the regulations that it makes: the intimate connexion between Liturgy and sacred music (introduction and n. 104), sacred song being an integral part of the Liturgy (n. 104); the essentially public character of the Mass (n. 2) and of the Divine Office (n. 40) as acts of divine worship; liturgical functions must be carried out according to the rubrics of the approved liturgical books, while exercises of piety may be performed according to customs and traditions approved by competent ecclesiastical authority (n. 12); Latin is the official language *per se* of liturgical functions (n. 13), and it is the sole language of Gregorian chant, the proper and chief sacred song of the Roman Church (n. 16); everything appointed by the liturgical books to be sung is an integral part of the Sacred Liturgy and must remain intact (n. 21); the Mass of its very nature demands

that all present at it shall share in it according to the manner proper to each one (n. 22); the nobler form of the celebration of the Eucharist is solemn Mass (n. 24); Mass with the Divine Office constitutes the highest form of all Christian worship (n. 35); Eucharistic Benediction is a true liturgical function (n. 47); the celebrating priest is the president of every liturgical function (n. 93); other clerics taking part perform a proper and direct ministerial service, and laics also have an active share in the Liturgy in virtue of the character impressed on their souls at baptism; while servers, musicians and singers perform a direct but delegated ministerial service (n. 93).

THE PARTICIPATION OF THE FAITHFUL IN MASS

The Instruction is entitled *De Musica Sacra et S. Liturgia*; it might equally correctly have been entitled *De Actuosa Participatione¹ Populi in Missa*, for the whole Instruction is really about the active participation of the people in the Sacred Liturgy, which means chiefly in the Mass. Accordingly, Chapter III, 1 (nn. 22-34), is the heart of the entire document, and section "c" (nn. 28-34) is the part of the Instruction of greatest interest and most practical moment for the ordinary working priest, i.e. the participation of the faithful in low Masses.

Section "a" (nn. 22-3) outlines some general principles about the participation of the people: it must, of course, be internal, and should also be external, and—when perfect—sacramental, and it should also be intelligent; its whole purpose being the fuller worship of God and the edification of the participants.

Section "b" (nn. 24-7) deals at length and in detail with the active participation of the people in the more important form of Mass, i.e. Solemn Mass (or at least sung Mass), and urges that they should be trained to sing—not "at Mass"—but "to sing the Mass", as St Pius X used to insist.

¹ The phrase *actuosa participatio* occurs in nn. 22, b, c, d; 25; 93b; 96.

DIALOGUE MASS¹

The Instruction begins this most important section with this fundamental statement: "Every effort must be made to secure that the faithful are present at low Mass also, 'not as strangers and silent spectators',² but taking that share in it demanded by so great a mystery, a participation which yields such abundant fruits." It then lists various ways in which this may be done: (a) by the use of a missal, or, if this be found unsuited to certain people, by meditation and exercises of piety suitable to accompany the sacred rites; (b) by common prayers and hymns, but, again, such as are suitable for each different part of the Mass; (c) in a fuller way by one of the four degrees of a dialogue Mass which are described in n. 31.

This new legislation on the dialogue Mass is very important and significant. The development of the mind of S.R.C. about the dialogue Mass is very remarkable. When first officially interrogated about it in 1922 it referred the question to the decision of the Ordinary, but gave it no encouragement and was rather unfriendly to it;³ in 1935 in reply to a query of the Archbishop of Genoa—which not only mentioned the congregation making the server's responses, but also reciting certain texts with the celebrant—Archbishop Carinici, Secretary of S.R.C., while admitting that the practice was *per se* laudable, thought it might be unsuitable in certain circumstances, and again referred the matter to the Ordinary for his judgement,⁴ recalling the 1922 decision; in *Mediator Dei*⁵ (1947) Pius XII approved of the dialogue Mass as one of the ways of effecting the active participation of the faithful. The present Instruction gives it full approval, calling it *plenior modus* of obtaining participation, and sets forth in full detail four degrees of carrying out

¹ This name for the community Mass is, like many names, not perfect, since in some of its forms the people not only respond to the celebrant but recite liturgical texts with him (e.g. the Creed, *Pater noster*). But the term is in possession and connotes reasonably well the active sharing of the congregation in this form of the Mass.

² These words are quoted from the Apostolic Constitution, *Divini Cultus*, of Pius XI.

³ S.R.C., 4375¹.

⁴ S.R.C., 30 November 1935.

⁵ §111.

a dialogue Mass (n. 31), each form more complete than the preceding one.

According to the new legislation the dialogue Mass is not made obligatory; it is warmly recommended. If it is carried out it must be ordered in one of the four ways set forth in n. 31; no other parts of the Order or Canon of the Mass may be said aloud with the celebrant and, of course, the recitation aloud with him of the parts allowed must be in Latin only (n. 14b).¹ To have a dialogue Mass in any of its forms no longer needs the permission of the Ordinary, it has the approval of the Holy See.² The dialogue Mass has now entered the Roman rite as one of the recognized forms of the celebration of Mass, side by side with pontifical, solemn, sung and low Mass; and as no rector of a church (or the celebrant, in certain cases) hitherto needed any special permission to have a pontifical or solemn Mass if he so wished, and circumstances allowed this form of Eucharistic celebration (the necessary ministers and choir being available), so now he needs no special authorization to use such form of the dialogue Mass as he finds feasible and becoming. There is no church in which the simple form of the dialogue Mass would not be possible, and in a great many churches—granted the good will to adapt oneself to the desires of the Church, and the exercise of patience and perseverance—it will be possible to carry out successfully the second and third degrees of this Mass, especially with small congregations who are more easily disciplined. A new point about the dialogue low Mass is that the people may now recite aloud the entire *Pater noster* with the celebrant—in Latin, of course, and never in the vernacular (n. 32). Another important innovation is the official recognition of a commentator at Mass (n. 96).

THE DIVINE OFFICE, ETC.

In nn. 40-6 the Instruction deals with the Divine Office whether recited in choir, in common or alone, and particularly

¹ A decision of S.R.C. in 1922 (4375^a) had forbidden the people to read aloud the Secret or the Canon, and had denounced this as an abuse. Cf. also S.R.C., 3248^b and 4397¹.

² Of course any local Ordinary, in virtue of special powers granted him by the Holy See, may limit the application of the Instruction in his diocese.

stresses the desirability of sung Vespers on Sundays and feast days. It declares the form of Eucharistic Benediction outlined in the Roman Ritual (X, v, 5)—at the close of the Corpus Christi procession of the Blessed Sacrament—i.e. the singing of *Tantum ergo Sacramentum*, incensation of the Sacred Host, V. and R. and prayer *Deus qui nobis*, and the actual blessing of the people with the Sacrament, is a true liturgical function (n. 47).

CONCLUSION

The space allotted for one article does not permit of any treatment of all the rest of this most important and interesting Instruction. The text itself must be carefully studied by all whom it concerns. It makes abundantly clear the mind of the Church on the question of the active participation of the people in public worship. The days are long since gone when interest in and zeal for the liturgical movement—misunderstood by so many—were regarded as the hobby of cranks and fools. The Church has spoken with full authority and for pastoral reasons. May its teaching be heeded and put into practise. "You think too much of the difficulties and not enough of the possibilities," said Fr Herman Schmidt, s.j., professor of Sacred Liturgy at the Gregorian University, Rome, speaking of the restored *Ordo* of Holy Week to the participants in the Irish Liturgical Congress in 1958.¹

J. B. O'CONNELL

NOTES ON RECENT WORK

HOLY SCRIPTURE

IT IS now a trifle more than ten years since the first news of the Dead Sea Scrolls gave a special fillip to the summer meeting of the Society for Old Testament Study, held in Manchester in September 1948. What we were told then about the age and interest of the manuscripts discovered at Qumran

¹ *Worship* (September 1958), p. 499.

was, indeed, accurate and stimulating so far as it went, but we had little warning of the intense interest and the enduring controversies that would ensue as a result of the discoveries. It may be recognized now that many of the early reports were not very enlightening, in the absence of more or less definitive texts and translations. As recently as the summer of 1956 a distinguished scholar informed me that, until more texts became available, he had no intention of spending much time on the bewildering records of the Judean desert.

Since then a work has been issued, noticed in these columns at the time of its appearance, which put before the general public a reasoned account of the Qumran finds, with chapters on the dates of composition, the age of the manuscripts, the life of the community, and the importance of the Dead Sea Scrolls. It included a useful translation of three documents in their entirety (i.e. the Damascus document, the commentary on Habakkuk, and the Manual of Discipline, the first of these being no novelty, since it was first edited by Dr Solomon Schechter in 1910) and selections from the work known as *The War of the Sons of Light with the Sons of Darkness* and from the Thanksgiving Psalms. There was also a select bibliography listing about 400 books and articles on Qumran and cognate topics. This was Professor Millar Burrows' *The Dead Sea Scrolls*.

The book was later described by the *Manchester Guardian* as "far and away the best general survey that has yet appeared", by the *Economist* as "the finest book yet to appear on the whole subject", and by Mr Philip Toynbee in the *Observer* as "this wise and sober book". It was to be expected that the volume would be kept up to date either by frequent reissues or by some equally readable sequel. Within two years there has appeared *More Light on the Dead Sea Scrolls*,¹ which gives details, as the sub-title shows, of "New Scrolls and New Interpretations", together with a selection in Professor Burrows' own translations from the most recent discoveries.

In his preface to this new book the author informs us that, quite apart from the issue of new texts, there "has been an enormous amount of discussion on the Qumran" material. Hence a review of the new documents and of recent studies seemed to

¹ London: Secker & Warburg, 1958. Pp. x + 434. Price 35s.

be called for. He stresses the undoubted fact that: "The interpretation and even the publication of the texts . . . has only begun. No complete account will be possible for many years." He refers also to the "widespread claims and fears with regard to the effect of the new discoveries on religious belief", while being personally convinced that no new material will call for "any change in the fundamental facts and principles I have tried to make clear in this connexion". It is otherwise with the unabated theorizing about the history, life and faith of the Qumran community; here there is still much to be learnt. The professor has not been able even in this second volume to make more than occasional references to the finds in the Wady Murabaat, a few miles to the south of Qumran. In response to many demands he has provided an index for this second volume and cross-references that, like the italicized figures in the index, also include the original work. Otherwise (and this is a matter for considerable regret) no documentation is given, though a further bibliography of some 270 items (mostly published in or after 1956) is printed at the end of this volume. It would, seemingly, have been easy to adopt the system found in the "History of Civilization" series, published by Kegan Paul in the years between the wars, and to refer to the items in the bibliography by number.

For the sake of those who have not yet made acquaintance with the professor's first volume it should be explained that the second volume supplements, and does not replace, the first. Yet there are parts of the new volume that are only scantily represented in the volume issued in 1956. Part II of the present issue, entitled: "Christian Origins in the Light of the Dead Sea Scrolls" is made up of nine chapters (III-XI) which examine in turn such topics as St John the Baptist, the Person and Saving Work of Jesus Christ, the Life and Character of Jesus; the Teaching of Jesus: Basic Contrasts (ch. VIII) and Parallels (ch. IX); the Apostolic Church; and Paul, John and the rest of the New Testament. In all ninety-three pages are devoted to the subject of Christian origins, by contrast with the single chapter (pp. 326-45) of the earlier work, headed: "Contributions to the Study of Judaism and Christianity".

Professor Burrows is particularly careful and judicious in his

assessment of this matter of Christian origins in the light of Qumran. So, on St John the Baptist, he is prepared to concede that the saint had probably some knowledge of the Qumran convenanters, may have visited their settlement or even have been a temporary member of the sect, but he concludes: "In any case, in his public ministry (which is all we really know anything about, aside from his birth) he was entirely independent of them and was sharply opposed to some of their most characteristic tenets" (p. 63). On likenesses between our Lord's teaching and that of Qumran, the professor, after a careful review of these similarities, decides that "one can hardly conclude that the originality of Jesus as a religious teacher has been impaired" (p. 110). On the general issue he makes his own Professor W. F. Albright's excellent summary—that the Scrolls "show that the writers of the New Testament 'drew from a common reservoir of terminology and ideas which were well known to the Essenes and'—this I would emphasize—'presumably familiar also to other Jewish sects of the period' ". This is not perhaps an exciting conclusion to a long enquiry, but it is doubtless a great deal nearer the truth than the highly coloured accounts of such writers as Dupont-Sommer, Allegro, Teicher, and the late A. P. Davies (author of a much-advertised paper-back *The Meaning of the Dead Sea Scrolls*).

For the rest, the great characteristic of the professor's writing, here as elsewhere, is his patience and courtesy. He seems always ready to take the most depressing people quite seriously. Now in his seventieth year, he may well be able, for some time to come, to bring out at two-yearly intervals a survey of all that is most recent in Qumran studies, and this will be a great gain for those who take an interest in the Dead Sea Scrolls.

A smaller and very much cheaper book about the Scrolls is to be found in the work of a Dominican priest, Fr J. Van der Ploeg, professor in the Catholic faculty at Nijmegen, who himself played a part in the identification of the scrolls when they were first discovered, even though, at that early date, he decided that he was unconvinced of their antiquity. His book, translated from the Dutch by Fr Kevin Smyth, s.j., is entitled *The Excavations at Qumran; A Survey of the Judaean Brotherhood and its*

*Ideas.*¹ Of the seven chapters in the book the first six are concerned with the discovery, the historical background, the Qumran Brotherhood and its Prophet, the views and organization of the Brotherhood, and the library in the caves. The last chapter on "Qumran and Christianity" describes very adequately the attempt made by such students as Dupont-Sommer, Allegro and A. P. Davies to regard the Scrolls as "the greatest challenge to Christian dogma since Darwin's theory of evolution" (to quote the publisher's blurb to Davies' book), and then examines the facts briefly but trenchantly. He points, for example, to the Christian law of love, and remarks that "The universalism of Christianity is completely foreign to the spirit of the sect" (p. 194). Similarly the joint effort of Dupont-Sommer and Allegro to find a crucifixion of the Teacher of Righteousness or his resurrection after death has conspicuously failed. To those who seek to find parallels where these do not exist, Fr Van der Ploeg recommends a reading of the Qumran texts, followed by a study of the Gospels and of the remainder of the New Testament. "The verdict will not be doubtful. Qumran and the New Testament speak each their own language" (p. 223).

For those who are anxious to go a little beyond the introductory works in Qumran one may recommend *The Scrolls and the New Testament* edited by Krister Stendahl,² in which thirteen scholars of various nationalities have contrived to display sundry aspects of the general subject-matter. The papers, it must be confessed, are of somewhat unequal value, but one may cordially recommend those by Fr E. Vogt, s.j., Rector of the Pontifical Biblical Institute, who writes on "Peace among Men of God's Good Pleasure: Luke ii, 14"; by Fr R. E. Brown, s.s., on "The Qumran Scrolls and the Johannine Gospel and Epistles" and by Fr J. A. Fitzmayer, s.j., on "The Qumran Scrolls, the Ebionites and Their Literature".

Readers who prefer something still more advanced may be advised to turn to two small works by the eminent rabbinist Dr Chaim Rabin, now Associate Professor of Hebrew in the Hebrew University, Jerusalem, and already well known to

¹ London: Longmans, 1958. Pp. xii + 233. Price 16s. 6d.

² London: S.C.M. Press, 1958. Pp. viii + 308. Price 35s.

students of Semitic languages for his admirable annotated reading-books in Modern Hebrew and Arabic, published by Lund Humphries. His earlier work on a subject connected with Qumran is his edition of *The Zadokite Documents. I. The Admonition (and) II The Laws*, edited with a translation and notes.¹ This has a great advantage over the existing English versions, in so far as it furnishes the Hebrew text, with copious philological and other footnotes.² The importance of the Zadokite document (also called the Damascus document) for Qumranic studies is recognized by all. It has a good deal in common with more than one of the Dead Sea Scrolls, and, as a fragment of it has now been found at Qumran, Dr Rabin argues that "we need not hesitate to mark these writings, too, by the letters DS" (Preface, p. x). An excellent authority has declared that Dr Rabin's Hebrew text is "far in advance of any that has yet appeared". Another authority rightly insists that "the book will be quite indispensable to all future students of the Zadokite documents". It should be added, however, that a considerable amount of Hebrew is used, mostly in transcription, in the notes to this scholarly edition.

A more recent work by Dr Rabin is *Qumran Studies (Scripta Judaica II)* published in 1957.³ There are eight chapters in the book, dealing with the Qumran novitiate, private property in the community, the holy congregation, the sect and its opponents, Halakhah, the making of law, and Islam and the Qumran sect. These are for the most part essays complete in themselves, but, as the author warns us in his preface: "The thread that holds them together is the attempt to test an alternative to the theory that the Dead Sea Scrolls emanate from the Essene community" (p. vii). The connexion with the Essenes has been accepted so far by almost everybody, and as a result "not only are ever larger sections of the Pseudepigraphical literature being attributed to Essene authors" but there is already talk of an "Essene Bible text" and the "Essene scribal art". Dr Rabin is able to

¹ Oxford: Clarendon Press, 2nd ed., 1957. Price 25s.

² The other modern translations include those by Professor Burrows in *The Dead Sea Scrolls*, pp. 349-62, and Dr T. H. Gaster in *The Scriptures of the Dead Sea Sect* (London, Secker & Warburg, 1957), pp. 71-94. Dr Gaster provides some notes to his translation at pp. 108-13.

³ Oxford: Clarendon Press. Pp. xiv + 133. Price 21s.

avoid the too-easy identification, in part or as a whole, with Essenism, and gives cogent reasons for thinking that the Scrolls are to be connected with Pharisaism. He is careful to distinguish between Pharisaism and the Rabbinic Judaism of the first Christian centuries that has been studied so thoroughly by the late Père J. Bonsirven in a number of books, including his masterpiece *Le Judaïsme Palestinien au Temps de Jesus-Christ*.¹ Anybody who chooses to read Dr Rabin's first chapter "The Novitiate" will be free to admire the care with which the rules of the Qumran community, the Essenes and the Pharisaic *haburah* are set out and contrasted, and may well be convinced that Qumran has closer affiliations with Pharisaism than with Essenism. The eighth chapter, not quite in line with the series as a whole, is an attempt to show that: "There can be little doubt that Mohammed had Jewish contacts before coming to Medina; it is highly probable that they were heretical, anti-Rabbinic Jews; and a number of terminological and ideological details suggest the Qumran sect" (p. 128). Some of the details marshalled in support of the thesis are interesting and ingenious, for example the remarks about the etymology of Iblis, one of the Arabic names for the devil, which may well be derived not from *diabolos* but from a hypothetical *Belias* (p. 121).

From noticing some of the most recent Qumran studies one may turn to consider two books of documents that illustrate or illuminate the Biblical record. The first of these is *The New Testament Background; Selected Documents*² edited with introductions by Dr C. K. Barrett. The editor tells us that it was when he was reading Paul Fiebig's *Die Umwelt des Neuen Testamentes* that the idea of a similar work in English came to him. Unlike Fiebig he decided not to duplicate matter already contained in many commentaries, but to study the first-century world for its own sake. As he says, an undergraduate reading theology at a university (or, we might say, a student in a seminary or religious house) "hears constantly of papyri and inscriptions, of philosophers and emperors, of Rabbis and apocalyptists, of writers such as Philo and Josephus, of soldiers such as Judas Macabaeus and Titus, without perhaps knowing any of them at first

¹ Cf. *THE CLERGY REVIEW*, Vol. X, 1935, pp. 388 ff.

² London: S.P.C.K., 1957. Pp. xxiv + 276. Price 21s.

hand. . . . He has probably not read the *Hermetica*, and he has certainly not read the Talmud" (p. xvii). Dr Barrett hopes that the book will be useful not only to students of theology but to many others, including those who teach the New Testament in schools. The book, which should be very welcome indeed, has twelve sections, with translated passages, first on the Roman Empire (extracts from Tacitus, Suetonius and others on the world of the early emperors); then comes a chapter on the papyri (which includes a number of medical and religious extracts and of those with a bearing on social and economic conditions); then a short section of inscriptions; a chapter on the philosophers; the Hermetic literature; mystery religions; Jewish history; rabbinic literature and rabbinic Judaism (with readings on the Law, feasts and festivals, the synagogue, proselytes, heretics, theology, and judicial procedure); generous measure in passages from Philo and Josephus,¹ a section on the Septuagint, and some pages on Apocalyptic. An appendix "Jewish Sectarian Documents" prints some excerpts from the Zadokite fragments and the Qumran *Manual of Discipline*. This, while it is the sort of book that cannot fully take the place of more specialized works (such as Dr Adolf Deissmann's *Light from the Ancient East* in its English translation of 1927), forms a good introduction to the various subjects that it illuminates. A few illustrations would have been welcome, but, as they would certainly have increased the cost of the venture, one may be grateful that the book has been produced at so reasonable a price.

Since the first announcement in January 1956 that the Society for Old Testament Study proposed to sponsor a selection of non-biblical documents illustrative of the Old Testament, there have been many enquiries about the progress of the volume. Something of the kind has been badly needed. Most students of the Old Testament have used the texts in the German translation of H. Gressmann, *Altorientalische Texte und*

¹ In his notes on the famous passage in *The Antiquities* (xviii, 3, 3), which contains among other references to our Lord the words "He was the Christ", Dr Barrett might have reminded us that "two critics of the first rank" (cf. M. Goguel, *The Life of Jesus*, Eng. tr., London: George Allen, 1933, p. 78, n. 5), the late Professor F. C. Burkitt and Professor Adolf von Harnack, defended "the entire authenticity of this passage".

Bilder zum Alten Testament (1926). In 1950 Dr J. B. Pritchard edited a fine volume of *Ancient Near-Eastern Texts relating to the Old Testament* (2nd enlarged edition, 1955) and this was followed by *The Ancient Near East in Pictures relating to the Old Testament* in 1954. These superb volumes contain far more matter than Gressmann's two volumes (though there are also a few omissions in the volume of texts) and furnish all that the average reader needs in such matters. Unfortunately both books are expensive. The volume of texts (usually known as ANET) costs in its second edition 17.50 dollars, and ANEP costs 20 dollars.

Now we have at the cost of a fair-sized novel, under the highly skilled editorship of Professor D. Winton Thomas of Cambridge, *Documents from Old Testament Times*, translated with introductions and notes by twenty-one members of the Society.¹ The documents are selected from five main groups—Cuneiform, Egyptian, Moabite, Hebrew and Aramaic. In the first group, in addition to the Epic of Creation and the Flood Story, there are the Code of Hammurabi, some of the Tell El-Amarna letters, many of the historical records of Assyria and Babylonia, and texts from Ras Shamra. Egyptian documents include Merenptah's "Israel Stele", the Hymn to Aten, the Instruction for King Meri-ka-re, and the Teaching of Amenemope. Dr E. Ullendorff of St Andrews presents a new version of the Moabite Stone; Hebrew documents are the Gezer Calendar, inscribed potsherds from Samaria, the Siloam inscription, the Lachish letters, and specimens of seals, weights and coins. Lastly, the Aramaic group comprises the Milqart and Zakir steles, a letter from Saqqarah, papyri from Elephantine, and the Words of Ahikar.

The sixteen illustrations include the 11th tablet of the Gilgamesh epic, the black obelisk of Shalmaneser III, the Cyrus cylinder, the Moabite stone, the Gezer calendar, one of the Lachish letters (Letter III, reverse), and the Milqart stele. It must be allowed that some of these reproductions of photographs are by no means easy to read. For students it might have been more useful to provide handwritten copies. In general,

¹ London: Nelson, 1958. Pp. xxvi + 302 (with 16 photographic reproductions). Price 18s.

perhaps, for a student of oriental languages, it would have been more useful to have an up-to-date edition of the late Professor G. A. Cooke's *Text-Book of North Semitic Inscriptions* (Oxford, 1903). Yet the benefit of such an edition as the present one, which does something to dispense a student from buying the very costly American books already mentioned, is considerable.

Professor H. H. Rowley's selection of Elephantine documents does not include any of the seventeen papyri studied in Dr E. G. Kraeling's *The Brooklyn Museum Aramaic Papyri* (Oxford Press, 1953). Probably copyright difficulties accounted for this. A generous tribute is paid by Professor Rowley to Kraeling's superb volume, as also to the Abbé A. Vincent's work *La Religion des Judéo-Araméens d'Éléphantine* (Paris, 1937), which is stated to be "the fullest discussion of the religious significance of the papyri so far published" (p. 269).

JOHN M. T. BARTON

QUESTIONS AND ANSWERS

THE PROXIMATE MATTER OF CONFIRMATION

In his recent work, *The Sacraments on the Missions*, Fr de Reeper seems to imply that the proximate matter of confirmation requires the laying of the right hand on the confirmand's head during the anointing of the forehead with the thumb of that hand. Granted that this laying of the hand on the head is required by rubrical law, is it really of the essence of the sacrament? Does not the mere anointing constitute an imposition of the hand, sufficient to the validity, because of its necessary proximity? (G. F.)

REPLY

Canon 780: "Sacramentum confirmationis conferri debet per manus impositionem cum unctione chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis prae-scripta."

Pope Benedict XIV, in the encyclical *Ex quo*, 1 March 1756, §51, enumerates the various opinions concerning the proximate matter of Confirmation, "de quibus theologi nostri disputant, et circa quas unicuique licet eam sequi partem, quae magis ipsi placuerit". According to some, he says, it consists solely in the imposition of hands; according to others, in the application of chrism to the forehead of the confirmand; and finally there are those who hold that neither is adequate of itself, but that both are conjointly necessary to constitute the total matter. Of these latter, he adds, some identify the imposition with the extension of the minister's hands over the confirmands at the beginning of the rite, whereas others identify it with the very act of anointing the forehead, which cannot be done without a manual imposition on the head.¹

But, if all these opinions are permissible in theory, the practice of the Church would seem to indicate that only the imposition which is involved in the very act of anointing can be held to constitute either the whole or an essential part of the proximate matter of the sacrament. In the first place, the Greeks do not have the initial imposition or extension of the minister's hands, and nevertheless, as Pope Benedict insists, "nemini fas est asserere, in Ecclesia Graeca non adesse sacramentum Confirmationis".² Secondly, the Sacred Congregation for the Propagation of the Faith, 6 August 1840, dealing with a case in which the initial imposition had been inadvertently omitted, ruled that the sacrament was not to be repeated even conditionally,³ and this ruling was repeated by the Holy Office, 17 April 1872, in regard to children who furtively inserted themselves among the confirmands after the initial imposition.⁴ Thus the practical difference between the permitted opinions is not very great; and the actual difference among modern authors is almost negligible. Most nowadays seem to have adopted the synthetic opinion, i.e. that the proximate matter "est unctio in fronte per manum ministri competentis".⁵ Indeed

¹ Gasparri, *C.I.C. Fontes*, II, n. 438, p. 508.

² Loc. cit.

³ Op. cit., VII, n. 4782, p. 298.

⁴ Op. cit., IV, n. 1022, p. 326.

⁵ Vermeersch, *T.M.*, III, n. 264. Cf. also Noldin-Schmitt, *Summa T.M.*, III, n. 87; Genicot-Gortebecke, *Inst. T.M.*, II, n. 76; Regatillo, *Ius Sacram.*, n. 81; Tanqueray, *Synopsis Theol. Dogm.*, III, n. 470.

as Coronata reasonably remarks, "the Code seems to canonize this opinion".¹

We are satisfied that this is also the view to which Fr de Reeper adheres, in his above-mentioned book. He writes: "The proximate matter is the anointing with the consecrated chrism, which is done in accordance with the prescription of the Church by making one sign of the cross with the right thumb on the forehead of the recipient whilst the right hand rests on the head. The anointing is required for the validity. . . . For the validity it is also required that the anointing is done by hand and not by an instrument. The other ceremonies mentioned must be observed *sub gravi*."² Though our correspondent has apparently been misled by this combined statement of the proximate matter and the rubrical method of applying it,³ the author states clearly enough, in our reading of the passage, that what is required for the validity is the anointing, done by hand, and that the rest is required by "the prescription of the Church", which binds *sub gravi*.

In answer to our correspondent's questions, therefore, we would say that a laying of the minister's hand on the head of the confirmand is almost certainly of the essence of the sacrament,⁴ but that this is fulfilled, sufficiently at least for the validity, as often as the unction is applied to the forehead by hand,⁵ because the physical contact between the minister's thumb and the recipient's forehead involves, not merely, as our correspondent puts it, a "necessary proximity", but an actual manual imposition on the head.

MASS STIPENDS WHEN BINATING

To encourage nuptial Masses, I make no distinction between the fee for marriage with nuptial Mass and marriage without,

¹ *De Sacramentis*, I, n. 162, footnote 2.

² *The Sacraments on the Missions*, p. 78.

³ Cf. *Rituale Romanum*, tit. III, cap. II, 6, and III, 6: ". . . quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius".

⁴ Cf. Acts xix, 6.

⁵ The Holy Office, 14 January 1885 (*C.I.C. Fontes*, IV, n. 1090, p. 421), declared that if the unction is found to have been applied by an instrument, the sacrament must be repeated conditionally.

the fee (which includes the registrar's fee due to me as an "authorized person" and a small fee for banns) being 10s. in either case, though I am commonly given more. In funerals with Requiem Mass, very seldom do I receive a stipend for the Mass said for the deceased, because the undertakers state that their account "includes the clergyman's fee", though this is in fact the £1 fee paid through the Local Authority for the graveside service. In these circumstances, now that I am allowed to binate on days when I have a nuptial or funeral Mass, may I offer my binated Mass for a stipend? (W. B. G.)

REPLY

Canon 824, §1: "Secundum receptum et probatum Ecclesiae morem atque institutum, sacerdoti cuilibet Missam celebranti et applicanti licet eleemosynam seu stipendium recipere.

§2: "Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, pro alia eleemosynam recipere nequit, excepta aliqua retributione ex titulo extrinseco."

We assume that the fees in question, as indeed seems intrinsically likely from their modest total, have been authorized by provincial or diocesan law, or approved local custom.¹ It is not within the competence of a parish priest to fix the rate either for stole fees or for Mass stipends.

The rule for days other than Christmas forbids a binated Mass to be applied for a stipend intention, only if the other Mass of that day has been, or is to be, applied in fulfilment of an obligation of justice. Now, a priest is under no obligation of justice to apply the *fructus ministerialis* of any Mass said by him to any particular intention, unless he has incurred such an obligation, either by law, as in the case of the *Missa pro populo*, or by contract, whether unilateral, as in the case of a gratuitously assumed obligation, or bilateral, as when he accepts a stipend. But there is no law which binds our correspondent in justice to apply the *fructus ministerialis* of a nuptial Mass to the spouses, or that of a funeral Mass to the deceased. Hence, on the days to

¹ Cf. canon 463, §1.

which he refers, he can only incur such an obligation by contract, which means in effect (if we can assume that he does not gratuitously bind himself in justice) by acceptance of a stipend.

On very few days, he assures us, is he explicitly offered a stipend for the nuptial or funeral Mass. Does the fee paid, however, implicitly include a stipend? It could do so, and may do so in the intention of those who pay it; but it cannot give rise to a bilateral contract unless the implication is mutually recognized and its consequences accepted by him. The remedy for the uncertainty is to explain that the statutory fee does not cover the application of the Mass to their intention, and that, if they want this, they should add an offering for the purpose. If, however, no such offering is made and accepted as a stipend, he retains his liberty to apply the *fructus ministerialis* of the nuptial or funeral Mass according to his own choice; and even if he should choose to apply it gratuitously to the person or persons concerned, as long indeed as he does not devote it to the fulfillment of an obligation of justice, he remains free to offer his other Mass for a stipend intention.

Some versions of this indult allowing bination on days of nuptial or funeral Mass, which we have seen, contain the clause: "vetita celebranti eleemosynae perceptione pro secunda Missa (can. 824), ceterisque servatis de iure servandis." This, if it appears in the indult used by our correspondent, might seem to exclude the solution we have offered, but we do not think this conclusion warranted. It seems clear from the reference to canon 824 that the clause presumes the funeral or nuptial Mass to have been offered "ex titulo iustitiae", and is therefore meant merely to call attention to the common law governing such cases.¹ If, therefore, as we have supposed, this presumption is not verified, i.e. if our correspondent applies his funeral or nuptial Mass gratuitously for the person or persons concerned, or for some other intention not binding in justice, we see no reason why he should not be free to apply his other Mass for a stipend intention. What the law and the above-mentioned

¹ This presumption is clearly contained in an indult granted to the diocese of Ogdensburg, U.S.A., which, according to *The Jurist*, October 1957, p. 450, allows priests "to take a *second* stipend on these days, provided that the stipend for the second Mass be forwarded to the Bishop to be used in some worthy cause which he designates". (Italics added.)

form of indulgences seek to prevent is merely that he should attempt to fulfil more than one obligation of justice on one and the same day.

A practical difficulty arises from the fact that, not infrequently, the parties concerned want and expect the funeral or nuptial Mass to be said for their intention, but do not reveal this until afterwards, when they make the appropriate offering. In this event, if the benediction Mass of the day in question was said for a stipend intention, the belated offering cannot be accepted as a stipend for the nuptial or funeral Mass, even supposing it was gratuitously applied to their intention, because that would violate the rule of canon 824. Hence, the belated offering must either be declined, or a further Mass must be said in order to fulfil it. It is, however, advisable to prevent the difficulty from arising, by enquiring, in advance, when the nuptial or funeral Mass is arranged, whether the parties want it to be applied to their intention.

CRANIOTOMY ON A TWO-HEADED FOETUS

May craniotomy be performed on one of the heads of a two-headed foetus, in order to enable it to be delivered? (B. H. G.)

REPLY

Holy Office, 28 and 31 May 1884 (*A.S.S.*, XVII, 1884, p. 556): "D. An tuto doceri possit in scholis catholicis licitam esse operationem chirurgicam, quam Craniotomiam appellant, quando scilicet, ea omnia, mater et infans perituri sint, ea e contra admissa, salvanda sit mater, infante pereunte? R. Tuto doceri non posse."

The term "craniotomy", though sometimes loosely used to denote "any operation on the cranium", is more properly restricted to "the cutting in pieces of the foetal head to facilitate delivery".¹ In cruder detail, it involves "the opening of the foetal head and the evacuation of the skull content, followed by a

¹ Kelly, *Medico-Moral Problems*, ed. 1957, p. 103, quoting Dorland's dictionary.
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reduction of the size of the head by means of crushing the skull, so that the foetal head can be more easily delivered through the parturient canal".¹ Needless to say, when it is performed on a living foetus, it involves direct killing of the innocent, and is therefore intrinsically evil in all circumstances.

No exception can be allowed in the case of a two-headed living foetus, even though one of the heads prevents the other from being delivered alive with the mutually shared body. The reason is that the two heads more probably indicate the presence of two human beings,² each of which has a strict right to be given the benefit of the doubt. Moral theologians are agreed that the principle of probabilism cannot be invoked to resolve doubts of fact, and in particular those in which there is question of violating another's rights.³ Nor can one argue that the certain right of the mother prevails over the doubtful right of the foetus whose separate existence is in doubt. The mother has indeed a certain right to the preservation of her life, but only by lawful means, and it is certainly not lawful directly to destroy a positively probable human life.

On the other hand, the obstetrician may lawfully persevere with his effort to force the second head through the opening, even, if necessary, to the extent of endangering the life of the foetus. Should its death ensue from his honestly intended effort, it cannot be imputed to him as an act of direct killing.⁴ Furthermore, once it is established with moral certainty, or according to some, with a high degree of probability,⁵ that the two-headed foetus is dead, he can lawfully resort to craniotomy in order to extricate the body.

Needless to say, we are not competent to judge how far craniotomy is even *medically* necessary to the live delivery of a two-headed foetus. But, according to one expert, Dr J. F. Cunningham, "no obstetrician, worthy of the name, would perform such an operation (craniotomy) on a living foetus. In cases of obstructed delivery from any cause, it is always possible

¹ O'Donnell, *Morals in Medicine*, p. 159.

² Cf. Healy, *Medical Ethics*, p. 252. In a case of this kind, canon 748 requires both heads to be baptized, one absolutely, the other conditionally.

³ Cf. e.g. Noldin-Schmitt, *Summa T.M.*, I, n. 235, 2.

⁴ Cf. Healy, *op. cit.*, p. 253.

⁵ Cf. Vermeersch, *T.M.*, II, n. 620.

to effect the safe delivery of the foetus by some operative method, without undue risk to the mother. This is especially true at the present time, when operative procedures have been brought to such a high stage of perfection and when there is recourse to potent anti-bacterial agents.¹

L. L. McR.

BOOK REVIEWS

The Teachings of Pope Pius XII. Compiled and Edited with the Assistance of the Vatican Archives. By Michael Chinigo. Foreword by the Archbishop of Westminster. Pp. 411. (Methuen. 25s.)

NO ONE who has attempted to keep pace with the teaching activity of the late Holy Father can have failed to be impressed by the immense range of his interests, and his constant readiness to address men and women from every walk of life on topics of direct interest to them, with an eye always to their moral or spiritual profit. Some of his more significant pronouncements have been reproduced in this REVIEW, but there remains a great deal of valuable teaching which, though theoretically available in the columns of the *Acta Apostolicae Sedis* and other journals, only a repertory of the kind under review can place at the practical disposal of the clergy and faithful.

It is a selective repertory, or rather an anthology, compiled according to a logical scheme, of all the topics treated by the venerable Pontiff in his addresses, encyclicals and other letters. Where one document contains a comprehensive treatment of a topic to which he more than once returned, this is preferred. Where the various aspects of a topic were covered by him on different occasions, we are given a harmony of the relevant passages arranged in logical sequence. Thus the chapter on Marriage comprises passages from eight occasional addresses.

The translations, with the exception of two documents, are the compiler's own. They read quite smoothly and idiomatically, and in the main, where we have checked them, faithfully. A check of the translation of *Humani Generis*, for example, revealed two small inaccuracies, neither of which affected the substantial meaning of the text. The compiler, in addition to seeking expert advice, submitted

¹ *Textbook of Obstetrics* (London, Heinemann, 1951), p. 442, quoted by O'Donnell, *op. cit.*, p. 160.

his manuscript to the late Holy Father, who signified his approval by returning it with his blessing. The book is handsomely produced, carries a useful index, and is relatively cheap by modern standards. It comprises documents down to the end of 1956, and can be cordially recommended to clergy and laity alike as a worthy *memento* of a great Pope.

Fathering-Forth. By John H. McGoey, S.F.M. Pp. viii + 188. (The Bruce Publishing Co., Milwaukee, U.S.A. \$3.50.)

CONCEALED under this rather precious and obscure title, borrowed from a verse of Gerard Manley Hopkins, is a thoughtful and helpful book on the hazards and handicaps of the priestly life, and the virtues and practices by which alone they can be effectively countered.

It begins with the thesis that the priest's life, like the spiritual life in general, is punctuated by crises or turning points, not always easy to discern as such, which determine its subsequent course for good or ill, and which it is essential to recognize and meet with the appropriate response. Since every crisis involves the sacrifice of an "Isaac", that is to say, an attachment, not necessarily inordinate, to some person, position or place, the first essential requirement of success is willingness to make whatever sacrifices God may ask, and to appreciate that God normally makes His demands through secondary causes. The handicaps and hazards which the author enumerates are not peculiar in kind to the priestly life, since they derive from the common fount of the capital vices, but he is refreshingly acute in his diagnosis of the forms in which these vices are apt to afflict priests: for example, "I-trouble", a self-righteous tendency to arrogate to oneself the respect due solely to one's order or office, allergy to criticism, inability to recognize avarice in an excessive hankering after the good things of life, bitterness and disillusionment of younger priests at the snubs which they are too apt to receive from their elders, and so forth. He has also much useful advice to offer on the cultivation of the contrary virtues of humility, liberality, chastity, work-study, prudence (with some sharp digs at the pseudo-prudence of the fence-straddlers who never make a mistake because they never do anything), patience, courtesy and tact; and on the importance of a measure of solitude, a habit of prayer and regular confession.

Here and there in the book he throws out a somewhat fretful suggestion that more might be done in the seminary to prepare the young priest for this or that hazard; but, apart from a reasonable contention that students should be given more scope for exercising their critical faculty and developing their sense of adult respon-

sibility, he has little to offer in this field (of which he has evidently had no experience except at the receiving end) which will be of practical value to seminary staffs, who are not normally unaware of the deficiencies of the period of preparation. The real difficulty, for which he does not pretend to have a solution, is that no one has yet discovered an educational means of putting an old head on young shoulders. There are so many things in which only *experientia docet*.

Penance. 1. *Reserved Sins and Censures.* 2. *The Integrity of Confession.* By Rev. P. F. Cremin, D.D., J.U.D. Pp. 64. (Clonmore & Reynolds. Paper-bound. 6s. 6d.)

THE two articles of which this brochure is a reprint appeared originally in the *Irish Theological Quarterly*. They are presented again in this joint form because of their practical value to the pastoral clergy. Each is written in the form of a treatise and provides a clear and comprehensive exposition of the subject matter. Nothing less drastic than an ecclesiastical axe could, needless to say, cut a really clear path through the tangled undergrowth of reserved censures, but Dr Cremin does his expert best to save the pastoral wanderer from being lost in it, even to the extent of providing him with a chart.

De Probatione Obitus Alterius Coniugis in Ordine ad Novum Matrimonium Ineundum. By Fr Raymundus Lopez, O.F.M. Pp. xxiii + 254. (C.A.M. Naples, 1958. Price not stated.)

"MISSING, presumed killed." More especially since the late war, many a case of freedom to re-marry has hinged on the reliability of an official declaration of this kind. A civil presumption does not, of itself, provide the "legitimate and certain proof" which canon 1069 requires, when a previous marriage is alleged to have been dissolved by the death of one of the partners. The classical document, still valid under the law of the Code, by which parish priests and, in case of unresolved doubt, local Ordinaries, must be guided in the administrative investigation of such claims is the Holy Office Instruction of 1868, to which subsequent documents have merely added minor precisions. It is evident, however, that this Instruction did not spring unheralded from the blue. Just as the problem is as old as the Church, so, too, the efforts of popes, councils, theologians and canonists to work out a solution which reconciles the indissolubility of the marriage bond with the right of the widowed to re-marry have continued incessantly through the ages.

The object of the present dissertation, submitted to the *Antoniana*, is to clarify the present law by tracing its historical evolution.

The author, after an introductory survey of the Roman Law, divides the ecclesiastical history of his topic into three main sections: from the first centuries of the Church to Gratian; from Gratian to Trent; from Trent to the present day. This occupies more than two thirds of the book. The final chapter (48 pp.), which is devoted to a detailed and clear analysis of the existing discipline, draws the practical conclusions and should be of considerable help to curial officials who normally have to guide parish priests in the investigation for which they are primarily responsible, and to prepare doubtful cases for the judgement of the Ordinary or Holy See. The proof-reading has been somewhat slipshod, but the contents of the book bear abundant evidence of scholarly research and thoughtful comment.

Proceedings of the 1957 Sisters' Institute of Spirituality. Edited by J. E. Haley, C.S.C. Pp. xi + 387. (University of Notre Dame Press. Price not stated.)

THESE Institutes of Spirituality are summer schools, conducted for Sister Superiors and Novice Mistresses by the University of Notre Dame, the object of which is to provide a deeper and clearer understanding of the basic principles of the religious life. The particular aim of the 1957 Institute, the sixth of the series, was to show how the apostolate, far from conflicting with personal sanctification and community development, contributes powerfully, when properly conceived, to both these ends. The present volume contains the text of the addresses and lectures delivered on this theme, and the answers given to questions raised by "workshop" discussion groups. The six main topics covered were: the theology of the apostolate, recent decrees of the Holy See regarding the apostolate (a synthesis with quotations), the apostolate as a means of sanctification, the apostolate of teaching, of hospital and social work, and of catechetical and mission work. As will be seen, the plan of the course was both logical and comprehensive, and this complete report, handsomely produced, should provide profitable reading for religious sisters engaged in apostolic activities anywhere. It envisages directly the American scene, but its principles are universal in their application.

Latin-American Catholicism: A Self-Evaluation. By Rev. W. J. Coleman, M.M. Pp. 105. (Maryknoll Publications, New York. Paper-bound. \$1.00.)

WHEN, a few years ago, the Holy See called upon missionaries of other nationalities to turn their attention to Latin-America, many must have wondered how it was that their services were urgently

needed in a sub-continent so long inhabited and controlled by an almost exclusively Catholic population. This book provides the answer. In 1953, an inter-American Catholic Action Week was held at Chimbote, Peru, to analyse and diagnose the actual situation of Latin-American Catholicism, to study the changed circumstances in which the modern apostles must work, and to draw practical conclusions. The result was a 300-page report, of which Fr Coleman, a Maryknoll missionary and an expert on the Latin-American Church, here gives us an informative and thoughtful study. Since the report was in the nature of a sociological and psychological survey which eschewed mere history, he usefully prefates his summary of its findings with a lengthy chapter explaining how the present situation came about. Many will find this chapter the most enlightening in a well-written work. It clears up the mystery, at least for the present reviewer. The situation revealed in the remaining chapters is in many ways peculiar to Latin-America, but not a few of the incidental problems arising from it are common to other de-christianized nations. Even from the practical point of view, therefore, the book is of more than local interest.

L. L. McR.

Revelation and Redemption. An Introduction to the Theology of St John.

By Dr William Grossouw. Pp. ix + 133. (Geoffrey Chapman. 8s. 6d.)

THE author's intention in presenting this book is to "bring the Catholic of today into contact with the Johannine realm of thought", an object which the book can achieve. The difficulty in reading St John for the first time is not really that of reconciling apparent contradictions between his Gospel and the synoptics in matters of historical detail, but rather one of understanding St John himself. To this end Dr Grossouw gives us what is in effect a portrait of St John, through which we can come to understand more clearly the theology of his Gospel and first Epistle (the Apocalypse, being a completely different kind of writing, is not considered). The central theme is therefore John and the influences affecting his thought, but in so far as Christ is the focal point of John's life so is He the true focal point of the book. The work does not pretend to be a commentary and must not be expected to treat of the subject in an apologetic way; it is essentially an introduction, leading us, through considerations of the meaning to John of light, life and love, to Christ who is the centre and only purpose of the Christian's existence. It is a book well worth reading for its own sake, and one that can be even more useful as a springboard to a deeper study of the subject.

The Incarnation in the University. Edited by Vincent Buckley. Pp. 127. (Geoffrey Chapman. 7s. 6d.)

SINCE Newman's lectures "On the Scope and Nature of University Education" little has been written on the Catholic vocation in a university. All too often the responsibilities of Catholics studying at a university are either completely ignored or largely misconceived. Some would want Catholics to be apologists in the Hyde Park manner; others see their duty to lie in belonging to a study circle designed to increase their own understanding of the Christian revelation and consequently to improve their own way of life. Both functions have, of course, their place, but neither recognizes the problems peculiar to a university apostolate. In an attempt to pose some of these problems and to obtain indications of the answers to these problems, the central group of the Newman Society of Victoria presented a number of papers to the University Catholic Federation of Australia, held at the University of Melbourne in January 1955. This book is an edited collection of these papers. Its theme is the confrontation of the mystery of the Incarnation with the social fact of the university; the problem it poses is that of transforming the confrontation into an interpenetration; and the solution it offers is virtually that grace builds on nature. Inevitably it is difficult to be very practical in proposing solutions to problems of this kind, and in the lack of practical suggestions some readers might be disappointed; but it must be remembered that this is not the main purpose of the book, the object of which is to show that the life of the Catholic student can and must be fully integrated into the life of the secular university in which he works, to the mutual advantage of both student and university. The book can be recommended to all students of our universities, in the hope that even if it will not provide a model for their own apostolate, it will at least make them aware of their responsibilities in that direction and will give some indication of how these responsibilities can be discharged.

The Meeting of Love and Knowledge. By Martin C. D'Arcy, s.J. Pp. viii + 167. (George Allen & Unwin. 12s. 6d.)

THE East has always seen in wisdom the summit of all desire and the goal of all right thinking men. This passion for wisdom has led many men of the East to heights of apparent mysticism. Is there a connexion between the experiences enjoyed by these men and the mystical experiences of the saints? Mr Aldous Huxley thinks that there is, and in his book *The Perennial Philosophy* suggests that the wisdom and experiences of the Christian mystics and the Eastern

philosophers provide the one unifying link between East and West. Fr D'Arcy carefully examines the suggestion and shows us why we cannot accept this, however attractive it might be. Mr Huxley finds the common wisdom in the great religious writings of the East and the West, the highest common factor of which can be very inadequately summed up as the existence of a Divine 'Ground' into union with which all humans can arrive at and must strive for, thereby attaining to a spark of divinity. The synthesis is rejected on the grounds that the union of the Eastern thinkers with the Divine Ground, however apparently similar to the union with God spoken of by the mystics, is really pantheistic; that the result of the union in, for example, Buddhism, is quietism; that the union experienced by the mystics is triggered by the "golden string of personal love which joins heaven and earth", and not by an impersonal seeking after knowledge. The author, however, has done more than merely reject a theory, he has written a book that gives to one who knows nothing of the East a fascinating glimpse of the wealth and depth of her wisdom, a wisdom that surely comes from God.

D. K.

Vocation de la Sociologie Religieuse and Sociologie des Vocations. Edited by E. Collard, J. Dellepoort, J. Labbens, G. Le Bras and J. Leclercq. Pp. 241. (Casterman of Tournai, Belgium.)

THE International Conference of Religious Sociology has now been in existence for ten years and the present volume giving an account of the fifth conference, held in Louvain in 1955, is edited in honour of the founder, Canon J. Leclercq, professor at the University of Louvain. It is in two parts, *The Vocation of Religious Sociology and Sociology of Vocations and Town Parishes*. In the first part there is a long and useful introduction explaining the meaning and purpose of this sociological study, the varying ways of considering it and possible future developments. The practical application is shown in the researches of W. Pickering into the state of religious belief in two industrial towns in England and in the enquiry made by Jacques J. Dumant into the attitude to religion of individual workers in the French-speaking part of Belgium. The second part, more interesting to those concerned with the education of the priesthood and compiled by experts in the training of priests, studies the position of vocations in Holland and in the United States and considers the problems connected with vocations, particularly those of "late vocations". A method for the systematic study of vocations is given. A further chapter is devoted to the sociological study of religious communities of women and their recruitment. A number of useful

and informative charts and graphs are included to illustrate the various facts discussed.

This volume forms an invaluable introduction to the work of the International Congress on Priestly Vocations recently held in Vienna and should be in the hands of all interested in Religious Sociology. The English representatives at this Congress were members of the Demographic Survey of the International Newman Centre, 31 Portman Square, W.1.

C. T.

Directing Boys and Students. By Ernest Mackay, S.J. Pp. 201. (St Anthony Guild Press. No price given.)

It is a great joy to find a comprehensive book on the direction of boys and students appearing at this time, because we are faced with a situation in which it is extremely difficult to lead our youth in spiritual development. Whether this is any more true today than it was a hundred or a thousand years ago will be disputed, but it is certain that it is towering over education at present. Not only is the world demanding more and more technical knowledge, at the price of real education, but scientific advance and the modern outlook of society breeds in the teenager a mentality which can easily cast away all religious ideas.

Faced with this situation, it is no good going on pretending that the old methods are necessarily the best. The position has to be faced, the system reviewed. Not infrequently, there can be narrowness of outlook, an over-systematized piety, an unreality about the teaching of religion which inevitably leads to lapsing as soon as the school discipline is removed.

Fr Mackay has had almost unrivalled opportunity in dealing with boys at school, in giving retreats, and so on, to form over a period of many years ideas about the efficacy of various ways. The sum of his experience, and of discussions with others, is now offered in book form, for the help of those who are going to be engaged in work of this sort.

Fr Mackay realizes quite rightly that the director, the authority, is equally important as the boys. Because it is from the broad, holy, living faith of the master that the boy will take a lead. And so his book looks to the director as much as to the boy. And it is clear how deeply he is aware of the necessity of understanding the psychology of the adolescent, and helping to foster in the very receptive soil a seed of piety which will be genuine, unforced and manly. What a task! And how little some of us devote ourselves to what is an extremely difficult specialist vocation!

One point, for instance, out of many which could be noted is this:

Is not freedom of choice a necessity for teaching the use of creatures? If the choice is always made for us and imposed on us, then the chief factor in character formation may be missing. An obvious condition for the training of youth would seem to be to allow personal liberty where the Church imposes no obligation. . . . If morning and night prayers were said by our boys at their bedside, they would form the invaluable habit of fidelity to this practice in after years. Instead of making attendance at weekday Mass obligatory for boys in residence school, why not make it a voluntary matter? This has been tried with reassuring results in many places.

Conversation with Christ. By Peter-Thomas Rohrbach, O.C.D. Pp. 171. (Geoffrey Chapman. 12s. 6d.)

SUB-TITLED "An Introduction to Mental Prayer", Fr Rohrbach's book is a simple exposition of the way of prayer so strongly taught by St Teresa of Avila. Although her teaching is there in her own writing, there are very many who will not dare to approach her directly, feeling that such deep spiritual reading is beyond them. This may be true. Indeed, it is wise for the ordinary person to seek some advice before delving too deeply into mystical writings. But at the same time, caution can go too far, and it is to be feared that even priests are ignorant sometimes of the spiritual wealth of such writings as St Teresa and St John of the Cross. This being so, they fail to give to souls, on occasions, the doctrine which is available.

However, such a book as this can be of great value, because it sets out in the very easiest language the bare outline of what St Teresa herself elaborates in several works. Beginning with the very nature of meditation, the reader is taken through the method of meditation, the various difficulties and distractions which are bound to come in, owing to the nature of man, and so on to the progress which it is right for the soul to expect.

It is not infrequent for the difficulties encountered to make a barrier through which the less energetic or brave soul fails to break. But the author takes care to stress the words of St Teresa:

Since I am speaking of the first efforts of those souls who are resolved to pursue the conquest of such a great good and come out victorious from their enterprise, I wish to remark to them that the rudest trials are at the beginning.

I would not hesitate to put this book into the hand of any cleric or lay person who earnestly desired to advance in prayer.

Holiness of the Priesthood. By Josef Staudinger, s.J. Translated by John J. Coyne, s.J. Pp. 546. (Clonmore & Reynolds. 30s.)

THIS beautifully produced book, handy in size, well printed and presented, is of a useful size to carry about. There have been a number of such books recently, all designed to help the spiritual life of the priest. Many of them, like the present one, are based essentially upon the Spiritual Exercises of St Ignatius. There is a wealth of quotation and reference from Scripture and from the Fathers.

The author has the ability to deal with the very depth of the spirit, and at the same time to relate this depth to the much more difficult problem of modern conditions. He has the balance, which we can so easily lose in the priesthood, between the demands of the diocesan ministry and the demands of the spiritual individual and priestly soul. This aspect of his book should be especially useful to any who are working in the turmoil of the world, and finding it hard to reconcile the "essential" work of the parish with the seminary-training stress upon the need for a priest to study on and to give sufficient time to prayer.

M. H.

Catechism at Early Mass. By F. H. Drinkwater. Pp. 156. (Burns Oates: Macmillan. 5s.)

New Sermons and Readings. By F. H. Drinkwater. Pp. 118. (Catholic Printing Co., Farnworth, Lancs. 9s. 6d.)

THERE is universal agreement among the clergy that our people should have not only a firm belief in their religion, proved by its devout practice, but also an "instructed faith", to use a phrase of the late Cardinal Bourne; present-day conditions demand this. With the extension of broadcasting comes an increase in comment and discussion, attention being frequently focussed upon religion in this age of questions and quizzes. Clearly the ordinary Catholic requires to know what he should believe, and why his belief is reasonable. If he is not taught these things—or reminded of them—from the pulpit, he can scarcely be expected to know about them at all.

Priests with parochial charges are rarely free from weekly preaching, now that instruction at the early Sunday Masses is of obligation in every diocese; consequently there is a need of books containing synopsized sermons and plans of pulpit addresses, such as Canon Drinkwater has produced for many years. Among his works is *Catechism at Early Mass* which now appears in a new edition. It contains instruction-notes on the questions and answers up to the Sacraments, followed by an hitherto unpublished treatment of the

"Christian's Rule of Life" in a series of commentaries on the manner of modelling one's life upon that of our Lord. The author provides a varied selection of material which busy priests may quickly turn into instructive addresses.

New Sermons and Readings is a collection of skeleton sermons nowhere previously printed. All the Sundays and many festivals have places here, as have Evening Masses on Holy Days, and particular occasions such as weddings. There are also readings for the Holy Hour and the Way of the Cross. One gets the impression that every word of these notes has been written with great care, and after prayerful consideration, so rich are they in thoroughly Catholic ideas. By providing works of this sort Canon Drinkwater does his fellow-priests a service of incalculable usefulness, making for himself among them a host of grateful friends, known and unknown.

Gospel Meditations. By Alfred O'Rahilly. Pp. xv + 286. (Browne & Nolan, Dublin. 18s.)

My Sunday Reading. By Kevin O'Sullivan, O.F.M. Pp. x + 345. (Bruce Publishing Co., Milwaukee, U.S.A. \$5.00.)

READING Dr O'Rahilly's *Gospel Meditations* is to be reminded that great literature is not subject to changing fashions in taste and style; it retains its place in succeeding generations because discerning readers find in it the unchanging truth, newly presented to them, no matter how many centuries intervene from the time of its writing. This—as one would expect—is more obviously true of the Gospel than of any other great book: the work of the Evangelists is unique as the world's timeless classic. The most surprising element in *Gospel Meditations* is its present-day conviction. We are given the teaching of Christ perfectly applied to modern times, as will be seen in a short extract from the author's treatment of the parable of the vineyard from St Matthew:

The discontented workers represent not only the Pharisees but a common trait in human nature: the inclination to self-righteous snobbery. This tendency, observable in social and financial exclusiveness, is unfortunately found also in the sphere of religion. Cradle-Catholics may look askance at converts; many resent a dying gangster receiving the sacraments; good people are often prone to be smug, to denigrate outsiders, to pass harsh judgement on sinners. In a word, to be envious because God is generous. Such find themselves rebuked in this parable.

To the clergy Dr O'Rahilly is extremely well known on account

of his learning, particularly in exegesis and history. In his newly published work priests with the ever-present duty of preaching will find a genuine boon. They should always be eager for books that will assist them in keeping their sermons and instructions refreshingly free from being "dated", and here is such a book. Not the least of the author's literary gifts is his power of dramatic expression. To any writer an Irish imagination is an enormous aid, but when it is allied to a gift of vivid presentation the result can place a literary work in a class of its own.

In some ways similar to *Gospel Meditations* is *My Sunday Reading*, which is a popular explanation of all the Sunday Epistles and Gospels. Fr Kevin O'Sullivan's lengthy book, a quiet and thoughtful exposition of New Testament doctrine, is essentially for an armchair. The author's travels in the Holy Land have made him familiar with places mentioned in the sacred script, and his wide experience as a lecturer has taught him how to express in simple but telling language the sublime truths of the Faith.

The primary purpose of this publication is to provide private reading-matter for the layman; it is not intended for the Scripture student, for there is neither footnote nor reference throughout the volume. In spite of this it is a work that will prove of value to the preacher, giving—as it does—everything of importance in the Gospel and Epistle chapters dealt with. *My Sunday Reading* and *Gospel Meditations* will establish themselves as thoroughly good companions for the pastoral clergy.

L. T. H.

CORRESPONDENCE

BIEL ON THE MASS

Mr C. J. F. Williams writes:

In his article "Biel on the Mass" in your number of October last year, Fr Crehan argues that Biel's nominalism prevented his saying that "each Mass was an instance of the one unique sacrifice of Christ" (p. 610). I cannot see that the "nominalist moderate-realist" controversy is relevant here. Those who "accept a true universal" might find themselves enabled to say more about the relation between two particular instances of sacrifice, between, say, a sacrifice to Minerva and a sacrifice to Thor, than those who did not accept true universals. But this relation is on any view *too weak* for the expression

of the identity of the Mass with the sacrifice of Calvary. When we talk of that identity we do not say that the two are both "the sacrifice of Christ" in the same sense as that in which we say that two black cats are both black. But it is this latter sense over which Nominalists and Realists stage their disagreements.

Welcome as it is to find someone going to the texts to substantiate comments on the theology of the period immediately preceding the Reformation, there would appear to be need for ever greater accuracy in the use of the term "nominalist" for the description of what is found there.

THE SACRAMENT OF THE SICK

(THE CLERGY REVIEW, December 1958, p. 726)

The Rev. L. Cardwell writes:

I should like to be allowed one or two comments in support of the excellent article on "The Sacrament of the Sick". The final words of the quotation from Fr de Letter (p. 732)—"Extreme Unction is the sacrament of the sick in danger of death"—seem to me to define the sacrament very well; perhaps the condition for its use might be expressed in the words: any sickness from which death may easily follow. I have heard it said that the term "extreme" does not refer to its use at the end of life, but to its being the last in the series of sacramental anointings in the life of the Christian. At any rate it is desirable to avoid the use of the word "extreme" when suggesting the anointing to a sick person. As a first introduction of the idea to the sick man or the family, I have often found the term "God's medicine" helpful. One would say: Well, the doctor's medicine does not seem to be getting you well; don't you think it would be a good thing if we tried God's medicine? Then one would explain that our Lord gave us the Anointing of the Sick for the benefit of those who are seriously ill, for the relief and purification of their souls through His grace, and that one result of this sacrament is such peace of mind that often it leads to a great improvement in bodily condition. With this approach the administration of the Sacrament is welcomed even by non-Catholic members of the household.

The improvement or even complete recovery so often produced by the sacrament is a natural result of the unity of body and soul well emphasized by Fr Davis. A primary effect of the reception of the sacraments is a restoration or strengthening of union with Christ. The closer union with Him that the anointing effects will bring with

it an increase of the graces and benefits which flow from that union, and of these not the least is peace of soul—the peace that He alone can give—with an increase of love and therefore of confidence and acceptance of His Will. That is a spiritual effect, produced in the soul; but the change in the soul will inevitably overflow into the whole person. Nothing will more conduce to bodily improvement or recovery than such a change in the mind of the sick person. And because “the prayer of faith” of “the priests of the Church” will increase still further this spiritual result, with its reaction on the body, it is natural for St James to say that “it shall heal the sick man”.

Thus the difficulty that a sacrament seems designed to produce a bodily as well as a spiritual effect disappears—the bodily improvement is not the primary effect, but a secondary one, yet inevitably following from the first; the degree in which it happens will be conditioned by the person's condition—bodily, mental and spiritual—and by the Divine Will in permitting or withholding the natural effect on the body.

In thus preparing the sick man for the anointing, it may be enough to confine one's explanations to the healing effect—both spiritual and bodily—of the sacrament, as the ritual does; but once the sacrament has been received, the grace it confers should make it possible to tell him that it so unites him with Christ our Lord that when God does call him, his passage to God will be that of one going to join a Friend Who looks forward with eager joy to his coming. Fr Howell's words, quoted in the article “The anointed Christian . . . dies in union with Christ”, express this idea very well.

This rite is one for which many people would like to have an English ritual. But if the initial prayers were to be said in English, it would be desirable to change some of them. At present all three prayers are concerned with the people in the house—*omnes habitantes in eo*—and there is no mention of the central figure—the sick person; this is also true of Communion of the Sick. Till such a change becomes likely, it is perhaps as well that, because of the Latin, the people do not realize that the priest is not saying prayers for the sick person.

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